THE BALM OF GILEAD: OR, COMFORTS For the DISTRESSED: Both Moral and Divine.

Most fit for these sad Times.

By Jos. HALL, D.D. and B.N.

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Vera Effigies Reverendi Dni.
Josephi Hall Norwici nuper Episcopi.

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1660

To all the distressed Members of *Jesus Christ*, wheresoever, whose souls are wounded with the present sense of their sins, or of their afflictions; or with the fears

OF

Death and *Judgment*.

The Author humbly recommends this soveraigne *Balm*, which God hath been pleased to put into his hands for their benefit; earnestly exhorting them to apply it carefully to their severall sores; together with their faithfull prayers to God for a blessing upon the use use thereof:

Not doubting but (through Gods mercy) they shall find thereby a sensible ease and comfort to their souls; which shall be helpt on, by the fervent devotions of the unworthiest servant of *God and his Church*,

J.H.B.N.

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Have perused this excellent
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[illegible] Cyprian, [illegible]
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veraigne Salves, compounded
and made up with so many
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of holy and heavenly consola-
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to cure and heale all sicknesses
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ted and published.

[illegible]

I Have perused this excellent Treatise, intituled, *The Balm of Gilead*, containing in it many singular Medicines, and soveraigne Salves, compounded and made up with so many sweet and spirituall ingredients of holy and heavenly consolations, as may be sufficient and effectuall, being rightly applied to cure and heale all sicknesses and sores of body and mind, caused by the fearful apprehension of imminent dangers, or the sense of present evils; unto which I subscribe my *probatum est*, and do allow it to be printed and published.

John Downhame.

THE

THE COMFORTER

Comforts for the ſick Bed.

WHat ſhould we doe in this Vale of tears, but bemoan each others miſeries? Every man hath his load, and well is he whoſe burthen is ſo eaſie that he may help his neighbors. Hear me, my ſon; my age hath waded through a world of ſorrows: The Angel that hath hitherto redeemed my ſoule from all evill, and hath led me within few paces of the ſhore, offers to lend me his hand, to guide

The Preface.

Gen. 48. 16

guide thee in this dangerous Foard, wherein every errour is death: Let us follow him with an humble confidence, and be safe in the view and pitty of the woeful miscarraiges of others.

Sect. 1. *Aggravation of the misery of sickness.*

Thou art now cast upon the bed of sickness; * roaring out all the day long for the extremity of thy paine, measuring the slow hours, not by minuts, but by groanes; Thy soule is weary of thy life, through the intollerable anguish of thy spirit; of all earthly afflictions this is the sorest. *Job* himself, after the sudden and astonishing news of the losse of his goods, and children, could yet beare up, and blesse the God that gives and takes; but when his body was tormented, and was made one boyle, now his patience is retched so far as to curse, (not his God, but) his Nativity. The great King questioning with his Cup-bearer

* Psal. 32.3 Job 10.1.

Job 7.11.

Job 1.21.

Job 3.3.

Nehemi-

Nehemiah, can ſay, *why is thy countenance ſad, ſeeing thou art not ſick?* As implying, that the ſick man of all other hath juſt cauſe to be dejected: worldly croſſes are alooſe off from us; ſickneſs is in our boſome: thoſe touch ours onely, theſe our ſelves; here the whole man ſuffers; what could the body feele without the Soule that animates it? How can the ſoule (which makes the bodies ſenſible) chooſe, but be moſt affected with that paine, whereof it gives ſenſe to the body? Both partners have enough to do to encounter ſo fierce an enemy: The ſharper aſſault requires the more powerfull reſiſtance: Recollect thy ſelf, my ſon, and call up all the powers of thy ſoule to grapple with ſo violent an enemy. Neh. 2. 2.

The body is by a ſore diſeaſe confined to thy bed. I ſhould be ſorry to ſay, thou thy ſelfe wert ſo: Thy ſoule (which is Sect. 2. 1. Comfort: *From the freedome of the ſoule.*

thy ſelfe) is, I hope, elſewhere, That however it is content to take a ſhare in thy ſufferings, ſoares above to the heaven of heavens; and is proſtrate before the throne of Grace, ſuing for mercy, and forgiveneſs; beholding the face of thy glorious Mediator, interceding for thee: wo were to us if our ſouls were coffined up in our boſomes, ſo as they could not ſtirre abroad, nor go any further then they are carried; like ſome Snaile, or Tortoiſe, that cannot move out of the ſhell. Bleſſed be God, he hath given us active ſpirits, that can beſtirre themſelves, whiles our bodies lye ſtill; that can be ſo quick and nimble in their motions, as that they can paſſe from earth to heaven, ere our bodies can turn to the other ſide; and how much ſhall we be wanting to our ſelves, if we do not make uſe of this ſpirituall agility; ſending up theſe ſpirits of ours, from this dull clay

clay of our bodies, to those Regions of blessednesse: that they may thence fetch comfort, to alleviate the sorrows of their heavy partners? Thus do thou, my son imploy thy better part; no paines of the worse can make thee miserable; That spirituall part of thine shall ere long be in blisse, whiles this earthen peece shall lye rotting in the grave: Why shouldst thou not even now before thy separation, improve all the powers of it, to thy present advantage? Let that still behold the face of thy God in glory, whiles thy bodily eyes look upon those friends at thy bed side which may pitty, but cannot help thee.

Thou art pained with sickness: Consider seriously whence it is that thou thus smartest; *Affliction commeth not out of the dust*; Could'st thou but hear the voice of thy disease, as well as thou feelest the stroake of it;

Sect. 3. 2 Comfort: *From the Author of sickness, and the benefit of it.* Iob 5.6.

2 King. 18. 25.

it saith loud enough, *Am I come up hither without the Lord to torment thee? The Lord hath said to me, Go up against this* man, *and* afflict *him.* Couldst thou see the hand that smites thee, thou couldst not but kisse it; Why man, it is thy good God, the Father of all mercies, that laies these stripes upon thee; He that made thee, he that bought thee at so deare a rate, as his own bloud, it is he that chastiseth thee; and canst thou think he would whip thee but for thy good? Thou art a Father of Children, and art acquainted with thine own bowels; Didst thou ever take the rod into thy hand out of a pleasure that thou tookest in smiting that flesh which is derived from thine own loines? Was it any ease to thee to make thy child smart, and bleed? Didst thou not suffer more then thou inflictedst? Couldst thou not rather have been content to have

have redeemed those his stripes with thine owne? yet thou saweſt good reaſon to lay on, and not to ſpare for his loud crying, and many teares; and canſt ſay, thou hadſt not loved him, if thou hadſt not been ſo kindly ſevere: And if we that are evill, know how to give loving and beneficiall correction unto our Children, how much more ſhall our Father which is in heaven know how to beat us to our advantage? ſo as we may ſing under the rod, with the bleſſed Pſalmiſt; *I know, O Lord, that thy judgements are right, and that of very faithfulneſſe thou haſt afflicted me.* Might the childe be made arbiter of his owne chaſtiſement, do we think he would award himſelfe ſo much as one laſh? Yet the wiſer parent knows he ſhall wrong him, if he do not inflict more; as having learned of wiſe *Solomon*, *thou ſhalt beat him with the*

Pro. 19. 18.

Pſa. 119. 75.

Prov. 23. 14.

rod, and shalt deliver his soule from hell: Love hath his stroaks, saith *Ambrose*, which are so much the sweeter, by how much they are the harder set on: Dost thou not remember the message that the two sisters
Ioh. 11. 3. sent to our Saviour; *Lord behold, he whom thou lovest is sick*: Were it so that paine, or sickneſſe, or any other the executioners of Divine Justice should be let loose upon thee, to tyrannize over thee at pleasure, on purpose to render thee perfectly miserable, there were just reason for thy utter disheartning; now they are stinted, and go under commission, neither can they be allowed to have any other limits than thy own advantage: Tell me whether thou hadst rather be good, or be healthfull: I know thou wouldst be both, and thinkest thou maiest well be so. Who is so little in his own favour as to imagine he can be the worse

for

for faring well? But he that made thee lookes farther into thee than thine owne eyes, can do; he sees thy vigour is turning wanton; and that if thy body be not sick thy soule will: if he therfore find it fit to take downe thy worse part a little, for the preventing of a mortall danger to the better, what cause hast thou to complaine, yea rather not to be thankfull? When thou hast felt thy body in a distemper of fulnesse, thou hast gone to sea on purpose to make thy selfe sick; yet thou knewest that turning of thy head and stomack would be more painfull to thee, than thy former indisposition; why should not thine all-wise Creator take liberty to cure thee with an afflictious remedy?

Thou art now sick: Wert thou not before a long time healthfull? Canst thou not bee content to take thy turnes? If thou hadst had more daies of

Sect. 4. 3 Comfort: *From the vicissitudes of health.* Iob 2.10.

health than houres of ſickneſs, how canſt thou thinke thou hadſt cauſe to repine? Had the Divine Wisdome thought fit to mitigate thy many daies paine, with the eaſe of one houre, it had been well worthy of thy thankes; but now that it hath beforehand requited thy few painfull houres, with years of perfect health, how unthankfully doſt thou grudge at the condition? It was a foule miſtake, if thou didſt not from all earthly things expect a viciſſitude: they cannot have their being without a change; As well may day be without a ſucceſſion of night, and life without death, as a mortall Body without fits of diſtemper; and how much better are theſe momentany changes, than that laſt change of a miſery unchangable? It was a woefull word that Father *Abraham* ſaid to the damned glutton: *Son, remember that thou in thy*

life-

life-time receivedst thy good things, and Lazarus *evill things, but now he is comforted, and thou art tormented*: Oh happy stripes wherewith we are chastned of the Lord, that *wee may not be condemned with the World*! Oh welcome scavers that may quit my soule from everlasting burnings!

Luk. 16.25.

1 Cor. 11. 32.

Sect. 5.

4 Comfort: *Sickenes better then sinfull health.*

Thou complainest of sicknesse; I have known those that have bestowed teares upon their too much health; sadly bemoaning the feare and danger of Gods disfavour for that they ayled nothing; and our *Bromiard* tels us of a devout man in his time, that bewailed his continued warfare as no small affliction; whom soone after God fitted with paine enough: The poor man joyed in the change, and held the sicknesse a mercy; neither indeed was it otherwise intended by him that sent it. Why are we too much dejected with that,

Brom. *Sum. V. Infirmitas.*

which

which others complaine to want? why ſhould we find that ſo tedious to us, which others have wiſhed? There have been Medicinall Agues, which the wiſe Phyſitian hath caſt his patient into, for the cure of a worſe diſtemper. A ſecure and lawleſſe health, however Nature takes it is the moſt dangerous indiſpoſition of the ſoul: Is that may be healed by ſome few bodily pangs, the advantage is unſpeakable. Look upon ſome vigorous Gallant that in the height of his ſpirit and the heat of his blond, eagerly purſues his carnall delights, as thinking of no heaven but the free deſectation of his ſenſe; and compare thy preſent eſtate with his. Here thou lieſt groaning and ſighing and panting, and ſhifting thy weary ſides, complaining of the heavy pace, of the tedious houres; whiles he is frolicking with his jocund companions, carouſing his large healths,

healths, sporting himselfe with his wanton Mistris, and bathing himselfe in all sensuall pleasures; and tell me whether of the two thou thinkest in the happier condition? Surely, if thou be not shrunke into nothing but meere Sense, if thou hast not cast off all thoughts of another world, thou shalt pity the misery of that godlesse jollity; and gratulate to thy selfe the advantage of thine humble and faithfull suffering; as that which shall at last make thee an abundant amends, by yeelding thee *the peaceable fruit of righteousnesse.* Heb. 12. 11

Thy paine is grievous: I apprehend it such, and pity thee with all my soule. But let me tell thee it is not such but that holier men have suffered more. Dost thou not heare the great precedent of patience, crying out from his dung-hill, *Oh that my griefe were thoroughly weighed, and my calamities laid in the balance* Sect. 6. 5 Comfort: *The greater sufferings of holier men; and the resolutions of heathens.* Iob 6. 2, 3, 4.

balance together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirits: The terrours of God do set themselves in array against me? Dost thou not hear the man after Gods owne heart speake of the voice of his roaring? Dost thou not see him that shrunke not from the Beare, the Lion, the Giant, drenching his bed with his teares? dost thou not hear the faithfull crying out, *I am the man that hath suffered affliction by the rod of his wrath; &c. Surely, against me is he turned: he turneth his hand against me all the day: My flesh and my skin hath he made old; he hath broken my bones.* Might I not easily shew thee the Prophets, Apostles, Martyrs, (the great favourites of heaven) some on the gridirons others in boiling

Psal. 22. 1.

Psal 6. 6.

Lam. 3. 1, 3, 4.

Cal.

Caldrons, some on the Spits, others under the Saws, some in the Flames, others crashed with the teeth of Wild beasts: some on the Racks, others in fiery Furnaces: most of them in such torments, as in comparison whereof thy paines are but sports? Yea, what speak I of these mortall, and (at the best) sinfull men; when thou mayest see the Son of God, the Lord of life, the King of glory, God blessed for ever, sweating drops of blood in his dreadfull agony: and maiest here him cry upon the tree of shame and curse, *My God, my God, why hast thou forsaken me?* Alas what are we capable to suffer in proportion of these tortures? Who are we that wee should think much to share with the best of Gods Saints, yea, with the deare and eternall Son of his love, our ever blessed Redemer? Had not God found this the way to their heaven,

they

they had not trod so deep in bloud: Why doe wee grudge to wet our feet where they waded? Yea, if from these holy ones, thou shalt turne thine eyes to some meere Pagans, let me shew thee the man whom we are wont to account infamous for voluptuousnesse; *Epicurus* the Philosopher, who on his dying day, when he lay extreamely tormented with the stone in the bladder, and a tearing Collick in his bowels, as it were gasping for life; yet even then writing to his *Idomeneus*, can out of the strength of his resolutions professe his chearefulnesse; and can style even that day blessed. It was the same mouth that could boast that if he were frying in the brazen Bull of *Phalaris*, he could there find contentment: what should I tell thee of a *Mutius Scævola*, who in a glorious revenge voluntarily burnes off his own righ-

right hand, not without the envy and pitty of his enemies: or of a *Regulus*, that after so high a provocation, offers himselfe to the worst of the mercilesse fury of his tormentors? Why shouldst thou thinke it strange (saith wise *Seneca*) that some men should be well pleased to be scorcht, to be wounded, to be rackt, to be killed? Frugality is a paine to the riotous: labour is a punishment to the lazie: continence is a misery to the wanton: study is a torture to the sloathfull: All these things are not in their owne nature difficult; but we are feeble and faint-hearted. Shall these Pagans attaine to this height of magnanimity out of the bravery of their manly resolutions: and shall we Christians droope, and pule under gentler sufferings, whiles wee professe to have moreover the advantage of Faith to uphold and cheare us? Poore Heathen

souls!

soules they never heard of any gracious Engagement of a merciful God to stand by them, and to comfort them: they never had met with those sweet
Psa.50.15. messages from heaven: *Call upon me in the day of thy trouble, and thou shalt glorifie me:*
Mat.11.28 *Come unto me, all yee that labour and are heavy laden, and I will give you rest:*
Isa.35.3,4. *Strengthen yee the weak hands, and confirme the feeble knees: Say to them that are of a fearefull heart, Be strong, feare not; behold your God will come with vengeance, even God with a recompence; he will come and save you.* They had not the heart of a *Job*, to say, *I know that my Redeemer liveth*; nor the eyes of a *Stephen*, to pierce the heaven, and to see their Saviour standing at the right hand of God: but meerly tugged it out in the strength of their naturall courage, heightned with a vaine-glorious ambition of the fame which they did beleeve

leeve would survive them; whereas wee Christians know that we have a God the Father of all mercies, to stand by us; a Redeemer, to deliver us; a Comforter, to strengthen and refresh us; sweet and unfailable promises, to sustaine us; and at last a crowne of eternall glory, to recompence us.

Sect. 7. 6 Comfort: *Our sufferings far below our deservings.* Lam. 3 39.

Thou art pained with sicknesse: Look not at what thou feelest, but at what thou hast deserved to feele. *Why doth the living man complaine? Man suffereth for his sin.* Alas, the wages of every sin is death; a double death; of body, of soul: temporall, eternall: Any thing below this, is mercy. There is not the least of thy many thousand trangressions but hath merited the infinite wrath of a just God, and thereby, more torments then thou art capable to undergoe. What dost thou complaine of ease? Where thou owedst a thousand talents, Luk. 16.6.

thou

thou art bidden to take thy bil, and ſit downe and write fifty: wilt thou not magnifie the clemency of ſo favourable a creditor? Surely, were every twig wherewith thou ſmarteſt, a ſcorpion, and every breath that thou ſendeſt forth, a flame; this were yet leſſe than thy due. Oh the infinite goodneſſe of our indulgent Father, that takes up with ſo gentle a correction! Tell me, thou nice and delicate patient, if thou canſt not bear theſe ſtripes how wilt thou be able to endure thoſe that are infinitely ſorer? Alas, what are theſe to that hell which abides for the impatient? There are exquiſite paines, without mitigation: eternall paines, without intermiſſion: which thou canſt never ſuffer nor avoid: feare them whiles thou grudg'ſt at theſe: lay thy ſelfe low under the hand of thy good God, and be thankful for a tolerable miſery. How graciouſly hath the

the Wisdome of our God thought fit to temper our afflictions; so contriving them, that if they be sharpe, they are not long; and if they be long, they are not over-sharpe: that our strength might not be over-laid by our trials, either way! Bee content man; either thy languishment shall be easie, or thy paine soone over. Extreme and everlasting, are termes reserved for Gods enemies in the other world: That is truely long, which hath no end, that is truly painfull, which is not capable of any relaxation. What a short moment is it that thou canst suffer? short, yea, nothing in respect of that eternity which thou must either hope for, or fear. Smart a while patiently that thou maiest not be infinitely miserable.

Thou complaineſt of paine: What use were there of thy Patience if thou ailedst nothing? God never gives vertues

Sect. 8. 7 Comfort: *The benefit of the exercise of our patience.*

tues without an intent of their exercise. To what purpose were our Christian valour, if we had no enemy to encounter? Thus long thou hast lain quiet in a secure Garison, where thou hast heard no trumpet but thine own, and hast turned thy drums head into a Dicing-table, lavishing out thy daies in varieties of idle Recreations: now God draws thee forth into the field and shews thee an enemy; where is thy Christian fortitude, if thou shrink back, and cowardly wheeling about, chusest rather to make use of thy heeles than of thy hands? doth this beseeme thee, who professest to fight under his colours, who is the great Conqueror of death and hell? Is this the way to that happy Victory, which shall carry away a Crown of glory? My son, if thou faint in the day of thine adversity, thy strength is but small: Stir up thy holy courage:

rage; *be strong in the Lord, and in the power of his might*: Buckle close with that fierce enemy wherwith thy God would have thee assaulted looking up to him who hath said, and cannot faile to performe it: *Be faithfull to the death, and I will give thee a Crowne of life.* Heb. 6. 10.

Thou art suprized with sicknesse; whose fault is this but thine owne? Who bade thee not to looke for so sure a guest? The very frame of thy body should have put thee into other thoughts: Doest thou see this living Fabrick made up as a clock consisting of so many wheeles, and gimmers? And couldst thou imagine that some of them should not be ever out of order? Couldst thou think that a Cottage, not too strongly built, and standing so bleak in the very mouth of the Winds, could for any long time hold tight, and unreaved? Yea, dost thou not rather wonder that it hath

Sect. 9.
2 Comfort: *The necessity of expecting sicknesse.*

hath out-stood so many blustring blasts, thus long, utterly unruined? or that the wires of that engine should so long have held pace with time? It was scarce a patient question which *Iob*, asked: *Is my strength the strength of stones? or is my flesh as brasse?* No, alas, *Iob*, thy best metal is but clay; and thine, as all flesh, is grasse; The clay mouldereth, and the grasse withereth; what do we make account of any thing but misery and fickleneſſe in this woefull Region of change? If we will needs over-reckon our condition, we do but help to aggravate our own wretchedneſs.

Iob 6.12

Sect. 10. 9. Comfort: *Gods moſt tender regard to us in ſickneſſe.*

Thou art retired to thy ſick bed, Be of good comfort: God was never ſo neare thee, never ſo tenderly indulgent to thee as now: *The whole*, ſaith our Saviour, *need not the Phyſitian, but the ſick*: Lo, the Phyſitian, as being made for the time of neceſſity, commeth not but where there

Eccl. 38.1.

there is need; and where need is, he will not faile to come. Our need is motive enough to him, who himselfe *took our infirmities and bare our sicknesses*: our health estranges him from us. Whiles thou art his patient, hee cannot bee kept off from thee; *The Lord*, saith the Psalmist, *will strengthen thee upon the bed of languishing. Thou wilt make all his bed in his sicknesse.* Loe, the heavenly Comforter doth not only visit, but attend thee: and if thou find thy pallet uneasie, he shall turn and soften it for thy repose. Canst thou not read Gods gracious indulgence in thine own disposition? thou art a Parent of Children; perhaps thou findest cause to affect one more than another though all be deare enough; but if any one of them be cast down with a feaverours distemper, now thou art more carefully busie about him than all the rest; how thou pitiest him, how thou

Mat. 8. 17.

Psal. 41. 3.

plieſt him with offers and receits? With what ſilent anxiety doſt thou watch by his couch? Liſtening for every of his breathings; jealous of every whiſpering that might breake off his ſlumber; anſwering every of his groans with ſo many ſighs; and in ſhort, ſo making of him for the time, that thy greateſt darling ſeems the while neglected in compariſon of this more needfull charge? How much more ſhall the Father of mercies be compaſſionately intent upon the ſufferings of his deare children, according to the proportion of their afflictions?

Sect. 12. 1. Comfort: *The comfortable end of our ſufferings.*

Thou art wholly taken up with the extremity of thy paines; Alas poore ſoule, thy purblind eyes ſee nothing but what is laid cloſe to thee: It is thy ſenſe which thou follow'ſt, but where is thy faith? couldſt thou looke to the end of thy ſufferings, thou couldſt not but re-

joyce

joyce in tribulations: Let Patience have her perfect work, and thou shalt once say, It is well for me that I was afflicted. Thou mightest be jocond long enoogh ere thy jollity could make thee happy: yea, *Woe be to them that laugh here:* But on the contrary, *our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternall weight of glory.* Oh blessed improvement of a few groanes! Oh glorious issue of a short brunt of sorrow! What do we going for Christians, if we be not hing but meer flesh and bloud? And if we be more we have more cause of joy then complaint; For whiles our *outward man perisheth, our inward man is renewed daily?* Our outward man is but flesh, our inward is spirit; infinitely more noble then this living clay that we carry about us? whiles our spirit therefore gaines more then our flesh is

Luk. 6. 25.

2 Cor 4. 17

2 Cor. 4. 16

capable to loſe, what reaſon have we not to boaſt of the bargaine? Let not therefore theſe cloſe curtaines confine thy ſight, but caſt up thine eyes to that heaven whence thy ſoule came, and ſee there that crowne of glory which thy God holds forth for all that overcome, and runne with patience the race that is ſet before thee, looking unto Jeſus the Author and Finiſher of our Faith, who is ſet downe at the right hand of the Throne of God; and ſolace thy ſelfe with the expectation of that bleſſednesſe, which if thy torments were no leſs than thoſe of hell, would make more than abundant amends for all thy ſufferings.

Heb. 12. 2.

Sect. 12. 11 Comfort: The favour of a peaceable paſſage out of the world.

Thou art ſick to dye; having received the ſentence of death in thy ſelfe: Thy Phyſitian hath given thee up to act this laſt part alone: neither art thou like to riſe any more till the generall

neralt Reſurrection. How many thouſands have died lately, that would have thought it a great happineſſe to dye thus quietly in their beds? whom the ſtorme of war hath hurried away furiouſly into another world, ſnatching them ſuddenly out of this; not ſuffering them to take leave of that life which they are forced to abandon: whereas thou haſt a fair leiſure to prepare thy ſelfe for the entertainment of thy laſt gueſt; to ſet both thine houſe in order and thy ſoule: It is no ſmall advantage, my ſon, thus to ſee death at a diſtance, and to obſerve every of his paces towards thee; that thou maiſt put thy ſelfe into a fit poſture to meet this grim meſſenger of heaven, who comes to fetch thee to immortality: That dying thus by gentle degrees, thou haſt the leiſure with the holy Patriarch *Jacob*, to call thy children about thee, to be-

queath to each of them the deare legacy of thy last benediction, and that being incompassed with thy sad friends, now in thy long journey to a farre country (though thine, and their home) thou maiest take a solemne farewell of them, as going somewhat before them to the appointed happy meeting place of glory and blessednesse: that one of thine owne may close up those eyes, which shall in their next opening, see the face of thy most glorious Saviour, and see this flesh (now ready to lye down in corruption) made like to his, in unspeakable glory.

Comfort for the sick soule.

Sect. 1. *The happines of a deep sorrow for sin.*

THy sin lies heavy upon thy soule; Blessed be God that thou feelest it so; many a one hath more weight upon him, and boasteth of ease.

There

There is musick in this complaint; The Father of mercies delights to heare it, as next to the melody of Saints and Angels. Go on still and continue these sorrowfull notes, if ever thou look for sound comfort: It is this *godly sorrow that worketh repentance to salvation, not to be repented of*. Weep still and make not too much haste to dry up these tears; for they are precious, & held fit to be reserved in the *bottle of the Almighty*: Over-speeding remedies may prove injurious to the Patient: and as in the body, so in the soule, diseases and rumours must have their due maturation, ere there can be a perfect cure: *The inwards of the Sacrifice must be three times washed with water*; One ablution will not serve the turne: but when thou hast emptied thine eyes of teares, and unloaded thy breast of leisurely sighs, I shall shew by full commission

2 Cor. 7. 10

Psal. 56. 8.

Lev. 1. 9. Hebr. duct. in locum.

from him that hath the power of remission, say to thee, *Son, be of good comfort, thy sins are forgiven thee.*

Sect. 3. *Comfort from the well-grounded declaration of pardon.*

Thinke not this word meerly formall, and forceleſſe: * *He that hath the keyes of hell, and of death*, hath not ſaid in vaine, *Whoſe ſins ye remit, they are remitted.* The words of his faithfull miniſters on earth, are ratified in heaven: Onely, the Prieſt under the Law had power to pronounce the Leper cleane: had any other Iſraelite done it, it had been as unprofitable, as preſumptuous. It is a precious word that fell from *Elihu*; When a mans ſoule draweth high to the grave, and his life to the deſtroyer, if there be a Meſſenger (of God) with him: an interpreter, one among a thouſand, to ſhew unto that man his uprightneſs; then he (*i.e.* God) is gracious unto him, and ſaith, Deliver him from going down into

* Rev. 1. 18

Ley. 13 3.

Iob 33. 22, 23, 24.

into the pit: I have found a ransome. Behold, this is thy case, my son; the life of thy soule is in danger of the Destroyer, through his powerfull temptations: I am (howsoever unworthy) a messenger sent to thee from heaven: and in the name of that great God that sent me, I do here, upon the sight of thy serious repentance before Angels, and men declare thy soule to stand right in the Court of heaven: the invaluable ransome of thy dear Saviour is laid downe and accepted for thee; thou art delivered from going down into the pit of horrour and perdition.

Sect. 3. *Aggravation of the grievous condition of the Patient, and remedies from mercy applied.*

Oh happy message, thou saiest, were it as sure as it is comfortable! But, alas, my heart finds many and deepe grounds of fear and diffidence, which will not easily be removed: That smites me, whiles you offer to acquit mee; and

tells me, I am in a worse condition than a looker on can imagine; my sins are beyond measure hainous, such as my thoughts tremble at, such as I dare not utter to the God that knowes them, and against whom onely they are committed: there is horrour in their very remembrance: what will there then be in their retribution? They are bitter things that thou urgest against thy selfe, my son; no adversary could plead worse: But I admit thy vilenesse; be thou as bad as Satan can make thee: It is not either his malice, or thy wickednesse that can shut thee out from mercy. Be thou as foule as sin can make thee, yet there is a fountaine opened to the house of *David* (a bloudy fountaine in the side of thy Saviour) for sin, and for uncleanesse. Bee thou as leprous as that Syrian was of old, if thou canst but wash seven times in the wa-

Zech. 13. 1.

2 Kin. 5. 18.

ters

ters of this Jordan, thou canst not but be cleane; thy flesh shall come againe to thee, like to the flesh of a little childe, thou shalt be at once sound and innocent. Bee thou flung unto death with the fiery serpents of this wildernesse, yet if thou canst but cast thine eyes to that Brazen Serpent which is erected there, thou canst not faile of cure. Wherefore came the Son of God into the world but to save sinners? Adde if thou wilt, *whereof I am chiefe*; thou canst say no worse by thy selfe than a better man did before thee: who in the right of a sinner, claimeth the benefit of a Saviour. Were it not for our sin what use were there of a Redeemer? Were not our sin hainous, how should it have required such an expiation as the bloud of the eternall son of God? take comfort to thy selfe my son; the greatnesse of thy sin serves but to magnifie the

1 Tim. 1. 15

the mercy of the Forgiver: to remit the debt of some few farthings, it were small thank: but to strike off the scores of thousands of talents, it is the height of bounty: Thus doth thy God to thee: he hath suffered thee to run on in his books so deep a sum, that when thy conscious heart hath proclaimed thee bankrupt, he may infinitely oblige thee and glorifie his owne mercy in crossing the reckoning, and acquitting thy soule. All sums are equally dischargeable to the munificence of our great Creditor in heaven: as it is the act of his Justice to call for the least; so of his mercy, to forgive the greatest. Had we to do with a finite power, we had reason to sink under the burden of our sins: Now there is neither more nor lesse to that which is infinite: Only let thy care bee, to lay hold on that infinite mercy which lies open to thee: And

as

as thou art an object fit for mercy, in that thou art in thy selfe sinfull, and miserable enough; so finde thy selfe (as thou art) a subject meet to receive this mercy, as a penitent beleever. Open and enlarge thy bosome to take in this free grace, and close with thy blessed Saviour; and with, and in him, possesse thy selfe of remission, peace, salvation.

Sect. 4. *Complaints of unrepentance and unbelief.*

Sweet words (thou sayest) to those that are capable of them: But what is all this to mee, that am neither penitent nor beleever? Alas that which is honey to others, is no better than gall and wormwood to me, who have not the grace to repent, and beleeve as I ought. Why wilt thou, my son, be so unwise, and unjust, as to take part with Sathan against thine owne soule? Why wilt thou be so unthankfully injurious to the Father of mercies, as to deny those graces which his

good

good Spirit hath so freely bestowed upon thee? If thou wert not penitent for thy sin, wherefore are these teares? What meane these sighs and sobs, and passionate expressions of sorrow which I heare from thee? It is no worldly losse that thus afflicts thee; it is no bodily distemper that thus disquiets thee: Doubtlesse thou art soul-sick, my son, thy spirit is deeply wounded within thee; and what can thus affect thy soule but sin? and what can this affection of thy soule be for sin, but true penitence?

Sect. 5. *Complaints of a misgrounded sorrow satisfied.*

Alas, thou saiest, I am indeed sorrowfull for my sin, but not upon the right grounds; I grieve for the misery that my sin hath brought upon me, not for the evill of my sin; for the punishment, not the offence; for my own danger, not for the displeasure of my good God. Beware, my son, lest an undue humility cause thee to belie the

graces

graces of Gods spirit: Thou art no meet judge of thy selfe, whiles thou art under temptations: had not thy sorrow a relation to thy God, why wouldst thou thus sight towards heaven? Why would thy heart challenge thee for unkindnesse in offending? Why doth thou cry out of the foulenesse, not only of the perill of thy sin? What is it, that makes the act of thy sin to be sinfull, but the offence of the Divine Majesty? How canst thou then be sorry that thou hast sinned, and not bee sorry that thou hast offended? Tell mee, what is it that thy conscience primarily suggests to thee in this deep impression of thy sorrow? Is it, Thou shalt be punished? Or is it not rather, Thou hast sinned? And were it put to thy choice, whether thou hadst rather enjoy the favour of God, with the extremest smart, or be in his displeasure with ease; whether

wouldst

wouldst thou pitch upon? Or if liberty were tendred unto thee, that thou mightest freely sin without the danger of punishment; whether doth not thy heart rise at the condition, as ready to flee in the face of the offerer? Besides feare and horrour, dost thou not find an inward kind of indignation at thy miscariage, and such an hatred of thy sin, that were it to be done againe, if it were possible to be hid from God, and men; and if there were not an hell to avenge it, thou wouldst abhor to commit it? All these are strong convictions of the right grounds of thy repentance and of the wrong which thou dost to thine owne soule in the unjust scruples which thou raisest against it.

Sect. 6. *Complaint of the insufficient measure of sorrow satisfied.*

If the grounds (thou saiest) of my repentance be right, yet the measure is insufficient: I am sorrowfull for my sins, but not enough: An effectuall griefe for

for sin should be serious, deep, hearty, intensive: mine is slight, and superficiall: I sigh, but my sighs come not from the bottome of an humbled heart: I can sometimes weep, but I cannot poure out my self into teares: I mourne, but I do not dwell upon my sorrow. My son, thou hast to doe with a God, which in all the dispositions of our soule regards truth, and not quantity: If he find thy remorse sound, he stands not upon measure: He doth not mete out our repentance by inches, or by houres: but where he finds sincerity of penitence, he is graciously indulgent: Looke upon *David*, and acknowledge his sin formidably hainous: no lesse then adultery, seconded with inebriation and murder: yet no sooner did he in a true compunction of heart cry *Peccavi, I have sinned against the Lord*: then hee heares from the same mouth that

2 Sam. 12. 13.

that accused him, *The Lord also hath put away thy sin, thou shalt not dye*, you doe not hear of any tearing of haire, rending of garments, or knocking of breast, or lying in sackcloath and ashes; but only a penitent confession availing for the expiation of so grievous crimes. Thou art deceived, if thou thinkest God delights in the misery and afflictednesse of his creature: So far onely is the griefe in his dear ones pleasing unto him, as it may make for the health of their soules, in the due sensiblenesse of their sin in their meet capacity of mercy. I do not with some Casuists, flatter thee with an opinion of the sufficiency of any slight attrition and empty wishes that thou hadst not sinned; doubtlesse, a true contrition of spirit and compunction of heart, are necessarily required to a saving repentance; and these, were thou but an indifferent censu-

rer

ner of thine owne waies, thou couldst not choose but finde within thy selfe ; why else is thy countenance so dejected, thy cheekes pale, and watered so oft with teares, thy sleeps broken, thy meales stomacklesse? wherefore are thy so sad lamentings, and vehement deprecations? but after all this, be thou such as thou accusest thy selfe defective in the measure of thy repentance; dost thou rest contented in this condition? dost thou not complain of it as thy greatest misery? Art thou not heartily sorry that thou canst be no more sorry for thy sin? Comfort thy selfe, my son; even this, this alone is an acceptable degree of repentance: our God, whose will is his deed, accounts ours so. What is repentance but a change of minde from evill to good? And how sensible is this change, that thou who formerly delightedst in thy sin, now abhorrest

abhorreth it, and thy selfe for it, and are yet ambitious of more griefe for being transported into it? Let not the enemy of thy soule, who desires nothing more then to make thee perfectly miserable, win so much of thee, as to render thee unsatisfied with the measure of that penitence which is accepted of thy God: rather turn thine eyes from thy sins, and look up to heaven, and fasten them there upon thine all-sufficient Mediator at the right hand of Majesty; and see his face smiling upon thine humbled soule, and perfectly reconciling thee to his eternall Father: as being fully assured, *Thus being justified by Faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God.* Rom. 5, 1, 2.

Yea,

Yea there, there, thou saiest, is the very core of all my complaint; I want that faith that should give me an interest in my Saviour, and afford true comfort to my soule, and boldnesse, and accesse with confidence to the throne of Grace; I can sorrow but I cannot beleeve: My griefe is not so great as my infidelity: I see others full of joy and peace in beleeving; but my earthen heart cannot raise it selfe up to a comfortable apprehension of my Saviour; so as me thinkes, I dwell in a kinde of disconsolate darknesse, and a sad lumpishnesse of unbeliefe; wanting that lightsome assurance which others professe to finde in themselves. Take heed my son, lest whiles thou art too querulous thou prove unthankfull, and lest whilest thine humblenesse disparages thy selfe, thou make God a loser. Many a man may have a rich mine lying

Sect. 7. *Complaint of the want of faith satisfied.*

Eph. 3. 13.

Rom. 15. 3.

lying deep in his ground which he knows not of; There are shels that are inwardly furnished with pearls of great price, and are not sensible of their worth. This is thy condition, thou hast that grace which thou complainest to want. It is no measuring of thy selfe by sense, especially in the time of temptations. Thou couldst not so feelingly bemoane the want of faith if thou hadst it not: Deny it if thou canst, thou assentest to the truth of all the gracious promises of God, thou acknowledgest he could not be himselfe if he were not a true God; yea, truth it selfe: Thou canst not doubt but that he hath made sweet promises of free grace and mercy to all penitent sinners: thou canst not but grant that thou art sinful enough to need mercy, and sorrowfull enough to desire and receive mercy: Canst thou but love thy selfe so well, as that when

when thou seest a pardon reached forth to thee to save thy soule from death, thou shouldst doe any other then stretch forth thy hand to take it? Lo, this hand stretched forth is thy faith which so takes spirituall hold of thy Saviour, that it cals not thy sense to witnesse. As for that assurance thou speakest of, they are happy that can truely seele, and maintaine it; and it must bee our holy ambition (what we may) to aspire unto it; but that is such an height of perfection, as every traveller in this wretched pilgrimage cannot whiles he is in this displeased and heavy way, hope to attaine unto: It is an unsafe and perillous path, which those men have walked in, who have been wont to define all faith by assurance; Should I lead thee that way, it might cost thee a fall; so sure a certainty of our constant, and reflected apprehension of eternall

nall life, is both hard to get, & not easie to hold unmoveably; considering the many and strong temptations that wee are subject unto in this vale of misery and death: should faith be reduced unto this triall, it would be yet more rare then our Saviour hath foretold it: For, as many one boasts of such an assurance, who is yet failing of a true faith (hugging a vaine presumption instead of it) so many a one, also, hath true faith in the Lord Jesus, who yet complaines to want this assurance. Canst thou in a sense of thine owne [illegible] close with thy Saviour? [illegible] thou throw thy selfe into the arms of his mercy? Canst thou trust him with thy soule, and repose thy selfe upon him for forgivenets, & salvation? Canst thou lay thy selfe before him as a miserable object of his grace and mercy? And when it is held forth to thee, canst thou lay

lay some (though weake) hold upon it? Labour what thou maiest for further degrees of strength daily: set not up thy rest in this pitch of grace; but cheere up thy selfe my son, even thus much faith shall save thy soule: Thou beleevest; and he hath said it, That is truth it self, *He that beleeveth on the Sonne hath everlasting life.* Ioh. 3. 36.

I know thou saiest, that Jesus Christ came into the world to save sinners; And that *whosoever beleeveth in him, shall not perish, but have eternall life*: neither can I deny but that in a sense of my owne sinfull condition, I doe cast my selfe in some measure upon my Saviour, and lay some hold upon his All-sufficient Redemption: But alas, my apprehensions of him are so feeble, as that they can afford no sound comfort to my soul. Courage, my son; were it that thou lookedst to be justified; and saved

Sect. 8. *Complaint of the weakness of faith satisfied.* Ioh. 3. 15.

by the power of the very act of thy faith, thou hadst reason to be disheartned with the conscience of the weaknesse thereof; but now that the vertue and efficacy of this happy worke is in the object apprehended by thee, which is the infinite merits and mercy of thy God and Saviour, (which cannot be abated by thine infirmities). thou hast cause to take heart to thy selfe, and chearefully to expect his salvation. Understand thy case aright: here is a double hand that helps us up towards heaven: Our hand of Faith laies hold upon our Saviours: our Saviours hand of mercy and plenteous Redemption laies hold on us: our hold of him is feeble, and easily loosed; his hold of us is strong, and irresistible. Comfort thy selfe therefore in this, with the blessed Apostle; when thou art weak, then thou art strong; when

weak

weak in thy selfe, strong in thy Redeemer. Shouldst thou boast of thy strength, and say, Tush, I shall never be moved; I should suspect the truth and safety of thy condition: now thou bewailest thy weaknesse, I cannot but encourage and congratulate the happy estate of thy soule. If worke were stood upon, a strength of hand were necessary, but now, that onely taking and receiving of a precious gift is required, why may not a weak hand doe that as well as a strong? As well, though not as forcibly. Be not therefore dejected with the want of thine owne power, but comfort thy selfe in the rich mercies of thy blessed Redeemer.

Sect. 9. *Complaint of inconstancy, and desertion, answered.*

Now thou saiest sometimes, I confesse, I finde my heart at ease, in a comfortable reliance on my Saviour; and being well resolved of the safety of my estate, promise good daies to

my selfe: and after the banishment of my former feares dare bid defiance to temptations: But alas, how soone is this fair weather over? How suddenly is this cleare skie over-clouded, and spread over with a sad darknesse, and I return to my former heartlelnesse? Didst thou conceive, my son, that grace would put thee into a constant, and perpetuall invariable condition of soul, whiles thou art in this earthly warfare? didst thou ever heare or read of any of Gods prime Saints upon earth, that were unchangeable in their holy dispositions, whiles they continued in the region of mutability? Look upon the man after Gods owne heart, thou shalt finde him sometimes courageous, as if the spirits of all his Worthies were met in his own bosome. How resolutely doth hee blow off all dangers, trample on all enemies, triumph over all

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crosse events? Another while thou shalt finde him so dejected, as if hee were not the man. One while, *The Lord my Shepherd, I shall lack nothing*: Another while, *Why art thou so sad, my soule, and why art thou so disquieted within me?* One while, *I will not be afraid for ten thousands of the people, that have set themselves against me round about*: Another while, *Hide me under the shadow of thy wings from the wicked that oppresse me, from my deadly enemies who compasse me about.* One while, *Thy loving kindnesse is before mine eyes, and I have walked in thy Truth*: Another while, *Lord, where are thy loving kindnesses?* Yea, dost thou not heare him with one breath professing his confidence, and lamenting his desertion? *Lord by the favour thou hast made my mountaine to stand strong: Thou didst hide thy face, and*

Psal. 23. 1.
42. 5.
Psal. 3. 6.
Psa. 17. 8, 9.
Psal. 26. 3.
Psa. 89. 49.
Psa. 30. 7.

I was troubled. Look upon the choſen veſſell, the great Apoſtle of the Gentiles, one while thou ſhalt ſee him erecting trophies in himſelfe of victory to his God; Rom. 8. 37. *In all theſe things we are more then conquerours, through him that loved us:* Another while thou ſhalt finde him bewailing his owne ſinfull condition; Rom. 7. 24. *Oh wretched man that I am, who ſhall deliver me from the body of this death!* One while thou ſhalt find him caught up into the third heaven, and there in the Paradiſe of God: Another while thou ſhalt finde him buffeted by the meſſenger of Satan, and ſadly complaining to God of the violence of that aſſault. Heare the Spouſe of Chriſt, (whether the Church in common, or the faithfull ſoule) bemoaning her ſelfe, Cant. 5. 6. *I opened to my Beloved, but my Beloved had withdrawn himſelfe, and was gone: my ſoule faileth when he*

he spake. I sought him but I could not finde him; I called him, but he gave me no answer. Thus it will be with thee, my son, whiles thou art in this fraile flesh; the temper of thy soule will be, like her partner, subject to vicissitudes. Shouldst thou continue alwaies in the same state, I shall more then suspect thee. This is the difference betwixt Nature and Grace: That nature is still uniforme, and like it selfe; Grace varies according to the pleasure of the giver: *The Spirit breaths when and where it listeth.* When therfore the gracious spirations of the holy Ghost are within thee, be thankfull to the infinite munificence of that blessed Spirit; and still pray, *Arise, O North, and come thou South wind, blow upon my garden, that the spices thereof may flow out.* But when thou shalt find thy soul becalmed, and not a leafe stirring in

Ioh. 3. 8.

Can. 4. 16.

this garden of thine; bee not too much dejected with an ungrounded opinion of being destitute of thy God; neither do thou repine, at the seasons, or measures of his bounty: that most free and infinitely-beneficent agent, will not be tyed to our terms, but will give what, and how, and when he pleaseth: Onely do thou humbly wait upon his goodnesse; and *be confident that he who hath begun his good work in thee, will perfourme it untill the day of Jesus Christ.*

Phil. 1 6.

Sect. 10. *Complaint of unregeneration, and deadnesse in sin, answered.*

It is true (thou saiest) if God had begun his good worke in me, he would at the last, for his owne glories sake, make it up: But for me, I am a man dead in sins and trespasses; neither ever had I any true life of grace in mee: some shew indeed I have made of a Christian profession; but I have only beguiled the eyes of the world with a meer pretence; and

and have not found in my ſelfe the truth, and ſolidity of thoſe heavenly vertues where of I have made a formall oſtentation. It were pitty my ſon, thou ſhouldſt be ſo bad as thou makeſt thy ſelfe: I have no comfort in ſtore for hypocriſie: no diſpoſition can be more odious to the God of truth; inſomuch as when he would expreſſe his utmoſt vengeance againſt ſinners, he hath no more fearfull termes to ſet it forth, then *I will appoint him his portion with the hypocrites.* Were it thus with thee, it was more than high time for thee to reſolve thy ſelfe into duſt and aſhes, and to put thy ſelfe into the hands of thy Almighty Creator, to be moulded anew by his powerfull Spirit; and never to give thy ſelfe peace, till thou findeſt thy ſelfe renewed in the ſpirit of thy minde: But in the meane while, take heed leſt thou be

Mat. 24. 5.

Eph. 4 23.

found guilty of mis-judging thine owne soule: and mispri-sing the worke of Gods spirit in thee: God hath been better to thee, than thou wilt be be-known of: Thou hast true life of grace in thee, and for the time perceivest it not: It is no heed to take of the doom thou passest upon thy selfe in the hour of temptation. When thy heart was free, thou wert in another minde, and shalt upon better advice return to thy for-mer thoughts. It is with thee, as it was with *Eutychus*, that fell down from the third loft and was taken up for dead, yet for all that, his life was in him. We have known those, who have lain long in trances, without any perception of life; yea, some (as that sub-till *Johannes Dans Scotus*) have been put into their graves for fully dead, when as yet their soul hath been in them, though unable to exert those faculties which

which might evince her hidden presence. Such thou maiest be, at the worst: yea, wert thou but in charity with thy selfe, thou wouldst be found in a much better condition. There is the same reason of the naturall life, and the spirituall: Life, where it is, is discerned by breathing, sense, motion: where there is the breath of life, there must be a life that sends it forth: If then the soul breathes forth holy desires, doubtlesse there is a life whence they proceed. Now deny, if thou canst, that thou hast these spirituall breathings of holy desires within thee? Dost thou not many a time sigh for thine owne insensiblenesse? Is not thine heart troubled with the thoughts of thy want of grace? Dost thou not truely desire that God would renew a right spirit within thee? Take comfort to thy selfe; this is the worke of the inward principle of

of God's spirit within thee: As well may a man breathe without life, as thou couldst live thus affected without grace. Sence is a quick discerner of life: pinch or wound a dead man he seeth nothing; but the living perceiveth the easiest touch. When thou hast heard the fearefull judgements of God denounced against sinners, and laid home to the conscience, hast thou not found thy heart pierced with them? Hast thou not shrunk inward, and secretly thought how shall I decline this dreadfull damnation? When thou hast heard the sweet mercies of God laid forth to penitent sinners, hath not thy heart silently said, Oh that I had my share in them! When thou hast heard the Name of Christ blasphemed, hast thou not felt a secret horrour in thy bosome: All these argue a true spirituall life within thee. Motion is the most perfect

perfect discoverer of life: Hee that can stir his limbs, is surely not dead: The feet of the soul are the Affections: Hast thou not found in thy selfe an hate and detestation of that sinne wherein to thou hast been miscarried? hast thou not found in thy selfe a true grief of heart for thy wretched indisposition to all good things? Hast thou not found a secret love to and complacency in those whom thou hast thought truely godly and conscionable? Without a true life of grace, these things could never have been: Are not thine eyes and hands many times lifted up in an imploration of mercy? Canst thou deny that thou hast a true, though but weake appetite to the meanes, and further degrees of grace? What can this be but that hunger and thirst after righteousnes, to which our Saviour hath pronounced blessednesse: Discomfort not thy self too much,

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my ſon, with the preſent diſappearance of grace during the hour of thy temptation; it is no otherwiſe with thee than with a tree in winter-ſeaſon, whoſe ſap is run downe to the root: wherein there is no more ſhew of the life of vegetation by any buds or bloſſoms that it might put forth, then if it were ſtark dead; yet when the Sun returnes, and ſends forth his comfortable beames in the ſpring, it burgens out afreſh, and bewraies that vitall juyce which lay long hidden in the earth: no otherwiſe then with the hearth of ſome good Huſwife, which is towards night ſwept up, and hideth the fire under the heap of her aſhes, a ſtranger would thinke it were quite out; here is no appearance of light, or heat, or ſmoak, but by that time ſhe hath ſtirr'd it up a little, the bright gleeds ſhew themſelves, and are ſoon raiſed to a flame: Stay but till the

the spring, when the Sun of righteousnesse shall call up thy moisture into thy branches; stay but till the morning, when the fire of grace, which was raked up in the ashes, shall bee drawn forth and quickned, and thou shalt finde cause to say of thy heart, as *Jacob* said of his hard lodging, *Surely the Lord is in this place, and I knew it not*: Only doe thou, not neglecting the meanes; wait patiently upon Gods leisure, stay quietly upon the banke of this *Bethesda*, till the Angell descend and move the water. Gen. 28 16

Sect. 11. *Complaint of the insensiblenes of the time and meanes of conversion.*

I could gladly, thou saiest, attend with patience upon God in this great and happy worke of the excitation of grace, were I but sure I had it: could I but perswaded of the truth of my conversion; but it is my great misery that here I am at a sad and uncomfortable losse: for I have been taught that every true convert can designe the

the time, the place, the means, the manner of his conversion, and can shew how neare hee was brought to the gates of death, how close to the very verge of hell, when God by a mighty and out-stretched arme snatcht him away, in his own sensible apprehension from the pit, and suddenly rescued him from that damnation: and put him into a new state of spiritual life, and undefailible salvation: All which I cannot do, not finding in my selfe any such sudden and vehement concussion, and heart-breaking; any such forcible, and irresistible operation of Gods Spirit within me, not being able to design the Sermon that converted me or those particular aparoaches that my soule made towards an hardly-recovered desperation. My son, it is not safe for any man to take upon him to set limits to the waies of the Almighty; or to prescribe certaine

taine rules to the proceedings of that infinite Wisdome: That most free, and all-wise agent will not be tyed to walk always in one path, but varies his courses according to the pleasure of his own will: One man he cals suddenly, another by leisure; one by a kind of holy violence, as he did S. *Paul*, another by sweet sollicitations, as *Philip*, *Nathaniel*, *Andrew*, *Peter*, *Matthew*, and the rest of the Apostles; One man he draws to heaven with gracious invitations, another he drives thither by a strong hand: we have known those who having misspent their younger times in notoriously lewd and debanched courses, living as without God, yea, against him, have been suddenly heart-stricken with some powerfull denunciation of judgement, which hath so wrought upon them, that it hath brought them within sight of hell; who after long

long and deep humiliation, have been raised up through Gods mercy, to a comfortable sense of the divine favour, and have proceeded to a very high degree of regeneration, and lived and dyed Saints: But this is not every mans case; Those who having from their infancy been brought up in the nature and feare of the Lord; and from their youth have been trained up under a godly and conscionable Ministery; where they have been continually plyed with the effectuall meanes of grace; *Precept upon precept, line upon line, here a little, and there a little*; and have by an insensible conveyance received the gracious inoperations of the Spirit of God, (though not without many inward strifes with temptations, and sad fits of humiliation for their particular failings) framing them to an holy obedience, these cannot expect to find

Eph. 6. 4.

Isa. 28. 10.

find so sensible alterations in themselves; As well may the child know when he was naturally born, as these may know the instant of their spirituall regeneration; and as well may they see the grasse to grow, as they can perceive their insensible increase of grace; It is enough that the child attaining to the use of reason, now knowes that he was borne: and that when wee see the grasse higher then we left it, wee know that it is growne. Let it then suffice thee, my son, to know, that the thing is done, though thou canst not define the time and manner of doing it: Be not curious in matter of particular perceptions, whiles thou maiest be assured of the reality and truth of the grace wrought in thee: Thou seest the skilfull Chirurgion, when he will make a sentinell in the body of his patient, he can do it either by a

sudden

sudden incision, or by a leisurely corrasive; both sort to one end, and equally tend towards health: trust God with thy selfe, and let him alone with his owne worke: what is it to thee which way he thinks best to bring about thy salvation?

Sect. 12. *Complaint of irresolution, and uncertainty in matter of our election, answered.*

All were safe, thou saiest, if only I could be ascertained of mine election to life: I could be patient, so I might be sure. But wretched man that I am, here, here I stick; I see others walke confidently, and comfortably, as if they were in heaven already; whereas I droop under a continuall diffidence, raising unto my selfe daily new arguments of my distrust: could my heart be setled in this assurance, nothing could ever make me other than happy. It is true, my son, that as all other mercies flow from this of our election, so the securing of this one, involves all other favours that concern the well-being of our

our soule. It is no lesse true, that our election may be assured; else the Holy Ghost had never laid so deep a charge upon us, to do our utmost endeavour to ascertaine it: And we shall be much wanting to our selves, if hearing so excellent a blessing may be attained by our diligence, we shall slacken our hand, and not stretch it forth to the height to reach that crown which is held out to us: But withall it is true, that if there were not difficulty more then ordinary in this worke, the Apostle had not so earnestly called for the utmost of our endeavour to effect it. Shortly, the truth is, in all Christianity there is no path, wherein there is more need of treading warily than in this: on each side is danger and death; Security lies on the one hand, Presumption on the other: the miscarriage either way is deadly. Looke about thee, & see the miserable example

2 Pet. 1. 10 Σπουδάσατε.

example on both kinds: some walke carelesly, as if there were no heaven; or if there were such a place, yet as if it nothing concerned them: their hearts are taken up with earth; neither care nor wish to be other than this world can make them: *The God of this world hath blinded their minds that believe not*: Some others walke proudly, being vainely puft up with their owne ungrounded imaginations, as if they were already invested with their glory; as if, being rapt up with the chosen vessel into the third heaven, they had there seen their names recorded in the book of life; whereas this is nothing but an illusion of that lying spirit, who knows the way to keep them for ever out of heaven, is, to make them beleeve they are there. It must be thy main care to walke even, in a just equidistance from both these extremes, and so to compose

2 Cor. 4. 4.

compose thy selfe, that thou maist be resolute without presumption, and carefull without diffidence. And first, I advise thee to abandon those false Teachers, whose trade is to improve their wits for the discomfort of soules, in broaching the sad doctrines of uncertainty and distrust: Bee sure, our Saviour had never bidden his Disciples to rejoyce that their *names are written in heaven*, if there had not been a particular enrolement of them; for if that record had been alterable; or if the same Disciples could never have attained to the notice of such inscription. Neither is this a mercy peculiar to his domestick followers alone, but universall to all that shall beleeve through their word: even thou and I are spoken to in them, so sure as we have names, we may know them registred in those eternal Records above. Not that wee should

Luk. 10. 20.

should take an *Arefius* his ladder, and climb up into heaven, and turne over the booke of Gods secret counsels, and read our selves designed to glory: but that as wee by experience see that wee can by reflections see and read those Letters, which directly we cannot: So we may do here, in this highest of spirituall objects. The same Apostle that gives us our charge, gives us withall our direction: *Wherefore* (saith he) *brethren, give all diligence to make your calling and election sure*: (Βεβαίαν ὑμῶν, as divers copies read it: *by good workes*:) *For if ye do these things ye shall never fall: For so an entrance shall be ministred to you abundantly unto the everlasting Kingdome of our Lord and Saviour Jesus Christ.* Lo first our Calling then our Election: not that we should begin with heaven, and thence descend to the earth; (it is enough for the

2 Pet 1. 10, 11.

Angels

Angels on that celestial Ladder of *Iacob*, to both descend, and ascend:) but that we should from earth ascend to heaven; from our Calling to our Election: as knowing that God shews what he hath done for us above, by that which hee hath wrought in us here below. Our Calling therefore first; not outward and formal, but inward and effectuall. The Spirit of God hath a voice, and our soule hath an eare: that voice of the Spirit speakes inwardly, and effectually. The eare of the soule, calling us out of the state of corrupt Nature, into the state of Grace: out of darknesse into his marvellous light: By thy calling therefore maiest thou judge of thine election; God never workes in vaine neither doth he ever cast away his saving graces, (what ever become of the common:) But *whom he did predestinate, them also he called*; and *whom* Rom. 8. 30.

he called, them he justified; and whom he justified, them also he glorified. This doubtlesse, thou saiest, is sure to it selfe: but how is it assured to mee? *Resp.* That which the Apostle addes, (as it is read in some copies) *By good workes,* (if therein we also comprehend the acts of believing and repenting) is a notable evidence of our election, but not to urge that clause which though read in the vulgar, is found wanting in our editions; the cleare words of the Text evince no lesse; For if ye do these things, yee shall never fall: Here is our negative certainty: And for our positive: So, an entrance shall be ministred unto you abundantly into the everlasting Kingdome of our Lord and Saviour Jesus Christ: Lo, if we should never fall, if we shall undoubtedly enter into the Kingdome of Christ; what possible scruple can be made of the blessed accom-

accomplishment of our election? What then are these things which must be done by us? Cast your eyes upon that precious chaine of graces which you shall find stringed up in the fore-going words. If you *adde to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; and to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charity.* If you would know what God hath written concerning you in heaven, look into your owne bosome, see what graces hee hath there wrought in you: Truth of grace (saith the divine Apostle) will make good the certainty of your Election. Not to instance in the rest of that heavenly combination; do but single out the first and the last, Faith and Charity: For faith, how cleare is that of our Saviour, *He that believeth in him* 2 Pet. 1. 5, 6

1 Ioh. 5. 24. *that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life?* Lo, what accesse can danger have into heaven? All the perill is in the way: now the beleever is already passed into life: This is the Eph. 3. 17. grace, by which *Christ dwels in our hearts*; and whereby wee have communion with Christ, and an assured testimony of, and from him: For, *Hee that* 1 Ioh. 5. 10. *beleeveth in the Sonne of God, hath the witnesse in himselfe.* And what witnesse is that? *This* 1 Ioh. 5. 11, 12. *is the record that God hath given us eternall life; and this life is in his Sonne. Hee that hath the Son hath life.* Ohappy and sure connexion! Eternall life first: This life eternall is in and by Christ Jesus; This Jesus is ours by faith; This faith witnesseth to our soules our assurance of life eternall. Charity is the last: which comprehends our love both to God and man: for

for from the reflection of Gods love to us, there ariſes a love from us to God againe: The beloved Diſciple can ſay, *We love him, becauſe he loved us firſt*: And from both theſe, reſulteth our love to our brethren: behold ſo full an evidence, that the Apoſtle tels us expreſly, *That we know we are paſſed from death to life, becauſe we love the brethren*: For the love of the Father is inſeparable from the love of the Sonne: *Hee that loveth him that begets, loves him that is begotten of him*. Now then, my ſoul, deal unpartially with thine owne heart, aske of it ſeriouſly, as in the preſence of the ſearcher of all hearts, Whether thou doſt not find in thy ſelfe theſe unfailing evidences of thine election: Art thou not effectually (though not perfectly) called out of the world, and corrupt nature? Doſt thou not inwardly abhor thy former ſin-

1 Ioh. 4. 19.

1 Ioh. 3. 14

1 Ioh. 5. 1.

full waies? Dost thou not think of what thou wert with detestation? Dost thou not heartily desire and endeavour to be in all things approved to God, and conformed to thy Saviour? Dost thou not gladly cast thy selfe upon the Lord Jesus, and depend upon his free all sufficiency, for pardon and salvation? Dost thou not love that infinite goodnesse, who hath been so rich in mercies to thee? Dost thou not love and blesse those gleames of goodnesse which he hath cast upon his Saints on earth? In plaine termes, Dost thou not love a good man because he is good? Comfort thy selfe in the Lord, my soni let no fainting qualms of feare and distrust possess thy soule: *Faithfull is he that hath called thee,* who will also *preserve thy whole spirit, and soule, and body blamelesse in the comming of the Lord Jesus Christ.*

1 Thes 5. 24. 1 Thes. 5. 23.

Comfort

Comfort against temptations.

THou art haunted with Temptations; that which the enemie sees he cannot doe by force or fraud, he seeks to effect by importunity. Can this seem strange to thee, when thou seest the Sonne of God in the wildernesse fourtie daies and fourtie nights under the hand of the Tempter? He that durst thus set upon the *Captain of our salvation*, God blessed for ever; how shall he spare frail flesh and blood? Why should that Saviour of thine (thinkest thou) suffer himselfe to be tempted, if not to beare thee out in all thy temptations? The keys of the bottomlesse pit are in his hands, he could have shut up that presumptuous spirit under chaines of darknes, so as he could have come no nearer to him then

Sect. 1. *Christ himselfe assaulted: our triall is for our good.*

Heb. 2.10.

hell: but he would let him loose, and permit him to doe his worst, purposely, that we might not thinke much to be tempted, and that he might foyle that great enemy for us. Canst thou think that he who now sits at the right hand of Majesty, commanding all the powers of heaven, earth, hell, could not easily keep off that malignant spirit from assailing thee? Canst thou thinke him lesse mercifull then mighty? Would he dye to save thee? And will he turne that bandog of hell loose upon thee to worry thee? Dost thou not pray daily to thy Father in heaven, that he would not lead thee into temptation? If thou knowest thou hast to doe with a God that heareth prayers, oh thou of little Faith, why feareſt thou? Loe he that was led by his owne divine Spirit into the Wildernesse to be tempted of that evill spirit, bids thee pray to

to the Father that hee would not lead thee into temptation, as imploying that thou couldst not goe into temptation, unlesse he lead thee: and whiles he that is thy Father leads thee, how canst thou miscarry? *Let no man when he is tempted, say, I am tempted of God, for God cannot be tempted with evill, neither tempteth he any man*: God tempteth thee not, my son; yet know, that being his, thou couldst not be tempted without him: both permitting, and ordering that temptation to his owne glory, and thy good. That grace which thy God hath given thee, he will have thus exercised, thus manifested: So we have knowne some indulgent Father, who being assured of the skill and valour of his deare sonne, puts him upon Tiltings, and Barriers, and publick Duels, and looks on with contentment, as well knowing

Iam. 1. 13.

that he will come off with honour: How had wee known the admirable continency of good *Joseph*, if he had not been strongly sollicited by a wanton Mistris? How had wee known *Davids* valour, if the Philistims had not had a Gianrly Challenger to encounter him; How had wee known the invincible piety of the three Children, if there had not beene a Furnace to try them? Or of *Daniel*, if there had been no Lions to accompany him? Be confident, thy glory shall be according to the proportion of thy triall; neither couldst thou ever be so happy, if thou hadst not beene beholding to temptations.

Sect. 2. *The powerful assistance of Gods spirit, and the example of S. Paul.*

How often (thou saist) have I beaten off these wicked suggestions, yet still they torne upon me againe, as if denials invited them, as if they meant to tire mee with their continuall solicitations; as if I must yeeld and

and be over-laid, though not with their force, yet with their frequence? Know, my sonne, that thou hast to do with *spirituall wickednesses*; whose nature is therefore as unweariable, as their malice unsatiable: Thou hast a spirit of thine own, and besides God hath given thee of his; so he lookes thou shouldst, through the power of his gracious assistance, match the importunity of that evill spirit, with an indefatigable resistance: *Be strong therefore in the Lord, and in the power of his might; and put on the whole armour of God, that thou mayest be able to withstand in the evill day, and having done all to stand*: Look upon a stronger Champion then thy selfe, the blessed Apostle; thou shalt find him in thine own condition; see *the messenger of Satan sent to buffet him*: and he did it to purpose; how soundly was that chosen vessell buffeted on both

Eph. 6. 12.

Eph. 6. 11, 13.

2 Cor. 12. 7.

both sides, and how often? Thrice he besought the Lord that it might depart from him, but even yet it would not bee, the temptation holds, onely a comfort shall countervaile it, Vers. 8,9. *My grace is sufficient for thee; for my strength is made perfect in weaknesse*: It is not so much to be considered how hard thou art laid at, as how strongly thou art upheld: How many with the blessed Martyr *Theodorus* have upon racks and gibbets, found their consolation stronger than their paines? whiles therefore the goodnes of thy God sustaines, and supplies thee with abundance of spirituall vigour and refreshment answerable to the worst of thine assaults, what cause hast thou to complaine of suffering? The advice is high and heroicall, which the Apostle Iam. 1.2. *James* gives to his Compatriots; *My Brethren count it all joy, when yee fall into divers tempta-*

temptations; Let those temptations be rather trials by afflictions then suggestions of sin; yet even those overcome yeeld no small cause of triumph; for by them is our faith no lesse tried, and the trying of our faith worketh patience; and the perfect worke of patience is a blessed entireneſſe of grace: The number of enemies addes to the praise of the victory; To overcome single temptations is commendable, but to subdue Troops of temptations is glorious.

Sect. 3. *The restraint of our spirituall enemies, and their over matching by the power of God.* Ephe. 6. 12.

Alas, thou saiest I am overlaid, not with multitudes only but with power: In all challenges of Duels, there is wont to be respect had to the equality both of the Combatants & weapons; But who is like me how am I overmatched! For me, I am a weak wretch; and *we wrestle not against flesh and bloud, but against Principalities and powers; against the rulers of*

of the darknesse of this world, against spirituall wickednesse in heavenly places: Behold, *the Amorite, whose height is like the height of the Cedars, and their strength as the strength of Oakes*: What are we but poore pismires in the valley, to these men of measures? Who can stand before these sons of *Anak*? I did not advise thee, my son, to be strong in thy selfe; alas, wee are all made up of weaknesse: One of those powers of darknesse were able to subdue a whole world of men: but to bee strong in the Lord, whose lowest Angell is able to vanquish a whole hell of Devils; and in the power of his might, who commandeth the most furious of those infernall spirits to their chaines: Wo were us, if we were left up our owne hands, there were no way with us, but foiling, and death: But, *our help is in the name of the Lord, who hath made heaven*

Amos 2 9.

Psa. 124. 8

den and curse. The Lord is our strength and our shield, he is our rock and our salvation: he is our defence, so as we shall not be moved. It is he that hath girded us with strength unto battle, and that subdueth those that rise up against us. Take courage therefore to thy selfe, man; there cannot be so much difference betwixt thee, and those hellish powers, as there is betwixt them, and the Almighty: their force is finite, and limited by his omnipotence. How faine dost thou think *Jannes* and *Jambres*, the great Magicians of Egypt, by the conjoyned powers of hell, would have made but a Louse, in an affront to *Moses*? Yet they could not. How earnestly was that legion of Devils faine to beg but for leave to prevaile over a few Caderene-swine? How strong therefore soever they seeme to thee, yet to him they are so meere weaknesse, that

Psal. 28. 7.

Psal. 28. 2 6

Psa. 28 29, 40.

that they cannot so much as move without him. Who can feare a Beare or a Lion, when he sees them chained to their stake? Even Children can behold them baited, when they see their restraint. Looke not upon thy selfe therefore; look not upon them; but look up to that over-ruling hand of the Almighty, who ordinates all their motions to his own holy purposes, and even out of their malice, raises glory to himself, and advantage to his servant.

Sect. 4. *The advantage that is made to us by our temptations and foiles.*

- It is a woefull advantage, thou saist, that I have made of temptations: for alas I have been shamefully foiled by them; and what by their subtility, and what by their violence, have been miscarried into a grievous sin against my God, and lye downe in a just confusion of face to have been so miserably vanquished. Hadst thou wanted teares, my son, for thine offence, I should willingly

ly have lent thee some: It is indeed a heavy case, that thou hast given thy deadly enemy this cause to triumph over thee, and hast thus provoked thy God: Be thou thorowly humbled under the conscience of thy sin, and be not too sudden in snatching a pardon out of the hand which thou hast offended: be humbled; but after thou hast made thy peace with God, by a serious repentance, be not disheartned with thy failings; neither do I feare to tell thee of an advantage to be made, not of thy temptations only, but even of thy sin: What art thou other than a gainer, if having been beaten down to thy knees thou hast in an holy indignation risen up, & fought so much the more valiantly? A wound received doth but whet the edge of true fortitude: many a one had never been victorious, if he had not seen himselfe bleed first. Looke where

where thou wilt, upon all the Saints of God; marke if thou canst see any one of them without his scars: Oh the fearfull gashes that we have seene in the noblest of Gods Champions upon earth, whose courage had never been raised so high, if it had not been out of the sense of some former discomfitures! As some well-spirited wrestler: therefore be not so much troubled with thy fall, as zealous to repay it with a more successefull grapling. *We* Rom. 8. 28 *know* (saith the blessed Apostle) *that all things work together for good to them that love God*: All things; yea even those that are worse then nothing, their very sins. The Corinthians offended in their silent connivence at the incestuous person: the Apostles reproof produceth their sorrow: what 2 Cor 7. 11 was the issue? *For behold this selfe-same thing that ye sorrowed after a godly sort, what carefulnesse*

fulneſſe is wrought in you? yea, what clearing of your ſelves? yea, what indignation? yea, what feare? yea, what vehement deſire, yea, what zealy yea, what revenge? Loe, what a marvellous advantage is here made of one offence? What hath Satan now gotten by this match? One poore Corinthian is miſled to an inceſtuous copulation: The evill ſpirit rejoyceth to have got ſuch a prey: but how long ſhall hee enjoy it? Soon after the offending ſoule, upon the Apoſtles holy cenſure is reclaimed; he is delivered over to Satan, that Satan ſhould never poſſeſſe him. The *Corinthians* are raiſed to a greater height of godly zeale than ever. *Corinth* hath never been ſo rich in grace, if it had not been defiled with ſo foule a crime. Say now, whether this be not, in effect, thy caſe? Shouldſt thou ever have ſo much hated thy ſin, if thou hadſt

hadst not been drawn in to commit it? shouldst thou have found in thy selfe so fervent love to thy God, if it had not been out of the sense of his great mercy in remitting it? Wouldst thou have been so wary of thy steps as now thou art, if thou hadst never slipped? Give glory to God, my son, whiles thou giveſt shame to thy selfe: and blesse him for the benefit that he hath been pleased to make of thine offending him.

Sect. 5. *Complaint of relapses into sin; with the remedy therof.*

But alas; thou saiest, my case is far worse then it is conceived: I have been more then once miscarried into the same sin: Even after I have made profession of my repentance, I have been transported into my former wickednesse: Having washed off my sinne (as I thought) with my many teares, yet I have suffered my soule to be defiled with it againe. I may not flatter thee, my son; this condi-

condition is dangerous. Those diseases, which upon their first seizure have without any great perill of the Patient received cure, after a recidivation have threatned death. Looke upon the Saints of God, thou shalt find they have kept aloof from that fire wherewith they have been formerly burnt: Thou shalt not find *Noah* againe uncovered through drunkennesse in his Tent; thou shalt not find *Iudah* climing up againe to *Tamars* bed; Thou shalt not take *Peter* againe in the High-Priests hall denying his Master; or (after *Pauls* reproofe) *halting upon dissimulation*. But, tell me, not withstanding, art thou truly serious with thy God? Hast thou doubled thine humiliation for the reduplication of thine offence? hast thou sought God so much the more instantly with an unfeigned contrition of heart? Hast thou sound thy soule wrought so much

Gal. 2. 11, 12, 13.

much greater detestation of thy sin, as thine acquaintance with it hath been more? Hast thou taken this occasion to lay better hold on thy Saviour, and to re-inforce the vowes of thy more carefull and strict obedience? be of good cheere; this unpurposed reiteration of thy sin shall be no prejudice to thy salvation. It is one thing for a man to walke on willingly in a beaten path of sin; another thing for a man to be justled out of the way of righteousnesse by the violence of a temptation, which he soon recovers againe by a sound repentance. The best cannot but be overtaken with sin; but, *he that is borne of God, doth not commit sin*; he may be transported whither he meant not, but he makes not a trade of doing ill: his heart is against that which his hand is drawn unto: & if in this inward strife he be overpowred, he lies not down in

1 Ioh. 3. 9.

a willing yeeldance, but struggles up a againe, and in renewed courage and indignation tramples on that which formerly supplanted him. Didst thou give thy selfe over to a resolved course of sinning, and but twixt whiles thou didst knock thy breast with a formall *God forgive me*, I should have no comfort in store for thee, but send thee rather to the Whipping-stock of the Almighty for due correction, if possibly those seasonable stripes may prevent thine everlasting torments: But now, since *what thou hatest, that thou doest; and thou doest that which thou wouldst not; and it is no more thou doest it, but sin that dwells in thee*; cry out as much as thou wilt on the sinfulnesse of thy sin; bewaile thy weaknesse with a better man then thy selfe: *O wretched man that I am, who shall deliver me from the body of this death!* But know that thou

Rom. 7. 15, 16, 17.

Rom. 7. 13.

Rom. 7. 24.

thou hast found mercy with thy God: thy repeated sin may grieve but cannot hurt thy soule. Had we to doe with a finite compassion, it might be abated by spending it selfe upon a frequent remission; like as some great river may bee drawn dry by many small outlets: But now that we deale with a God whose mercy is as himselfe infinite; it is not the greatnesse or the number of our offences that can make a difference in his free remissions: That God who hath charged our weak charity, *not to be overcome with evill, but to overcome evill with good*, justly scorneth that wee should think his infinite and incomprehensible goodnesse can be checked with our evill. It was not without a singular providence, that *Peter* came to our Saviour with that question in his mouth, *Lord how often shall my brother sin against me, and I forgive*

Rom. 12. ult.

Mat. 18. 21.

forgive him? till seven times? that it might fetch from that blessed Son of God that gracious answer for our perpetuall direction and comfort? *I say not unto thee, untill seven times, but untill seventy times seven.* Lord, if thou wouldst have us sinfull men thus indulgent to one another, in the case of our mutuall offences; what limits can be set to thy mercies in our sins against thee? Bee wee penitent, thou canst not but be gracious.

Mat. 18. 22.

Comforts against weaknesse of Grace.

Sect. 1. *Comfort from the common condition of all Saints.*

THou complainest of the weaknesse of Grace; some little stirring thou feelest of Gods spirit within thee; but so feeble, that thou canst not find any solid comfort in them: Thou seest others (thou saiest) whose *breasts are full of milke,*

Iob. 21. 24.

and their bones moistned with marrow, whiles thou languishest under a spirituall leannesse and imbecillity? Thou wantest that vigorous heat of holy affections, and that alacrity of the performance of holy duties, which thou observest in other Christians. I love this complaint of thine, my son, and tell thee, that without this thou couldst not be in the way of being happy. Thinkst thou that those whom thou esteemest more eminent in grace, make not the same moan that thou dost? Certainly, they never had any grace, if they did not complain to have too little: every man best feeles his own wants, and is ready to passe secret censures upon himselfe for that, wherein he is applauded by others: Even the man after Gods own heart can say, *But I am poore and sorrowfull*. He was a great King when he said so; it was not meanPsa. 69. 29.

nesse

neſſe in outward eſtate, that troubled him, but a ſpirituall needineſſe: for he had before, in the ſame heavenly Ditty, profeſſed, *O God, thou knoweſt my fooliſhneſſe, and my guiltineſſe is not hid from thee:* It was an old obſervation of wiſe *Solomon*; *There is that maketh himſelfe rich, and hath nothing; there is that maketh himſelfe poore, yet hath great riches.* In this latter ranke are many gracious ſoules, and thine (I hope) for one: who certainely, had never been ſo wealthy in grace, if they had been conceited of greater ſtore: Even in this ſenſe many a Saint may ſay with Saint *Paul*, *When I am weake, then I am ſtrong.* Since the very complaint of weakneſs argues ſtrength; and on the contrary, an opinion of ſufficient grace, is an evident conviction of meere emptineſſe,

Pſal. 69. 5.

Prov. 13. 7.

Sect. 2. *Comfort from the improvement of weak graces; and Gods free distribution.*

But suppose thy selfe so poor as thou pretendest; It is not so much what we have, as how we improve it. How many have we knowne that have growne rich out of a little, whereas others out of a great stock have run into debt and beggery? Had that servant in the Gospell, who received but one talent, imployed it to the gaine of a second, he had been proportionably as well rewarded as he that with five gained ten. In our temporall estate wee are warned by the wisest man to *take heed of making haste to be rich*; and the great Apostle tels us, *That he that would be rich falls into many temptations*; Surely, There is no small danger also in affecting to be too suddenly rich in the endowments of the soule; this cannot but be accompanied with the temptation of an unthankfull distrust: for on the one side, he that beleeves makes not haste:

Pro. 28. 20.

1 Tim. 6. 9

haste; and on the other, wee cannot bee sufficiently thankfull for what wee have, whiles we do over eagarly reach after what we have not. Tell mee, thou querulous soule, dost thou not acknowledge, what thou hast to be the gift of God? And wilt thou not allow the great Benefactor of heaven to dispense his owne favours as hee pleaseth? If he think fit rather to fill thy vessell with drops of grace, art thou discontented because he doth not poure out his spirit upon thee in full vials? If thou have any at all, it is more then he owes thee, more than thou canst repay him: Take what thou hast as an earnest of more, and wait thankfully upon his bounty for the rest: Is it not meet in a free gift to attend the leisure of the donor? What sturdy, and ill-mannered beggers are we, if we will not stay at the doore till we be served, and grudge at

our alms when it comes? Look upon the Father of the faithfull, thou shalt finde him fourscore and six yeares childlesse; and at last after he had got an *Ismael*, hee must waite fourteen yeares more for the promised seed; and when hee had enjoyed him not much longer than he expected him, he must then sacrifice him to the giver: Thus, thus, my Son; must our faith be exercised in attendance both for time, and measure of mercy.

Sect. 3 *Comfort from Gods acceptation of truth, not quantity.*

Thy graces are weak; yet, if true, discomfort not thy self; how many weak bodies have we known, which with carefull tendance have enjoyed better and longer health, than those that have had bigger limbs, and more brawny armes? Neither is it otherwise in the soule; Soundnesse of grace is health; increased degrees of grace make up the strength of that spirituall part; if thou have but this

this health tenderly observed, thou maiest be happy in the enjoying of thy God, although more happy in a comfortable sense of a stronger fruition. We have do with a God that stands not so much upon quantity, as truth of grace; hee knows we can have nothing but what he gives us, and inables us to improve, and where hee sees our wils and endeavours not wanting, he is ready to accept and crown his own gift in us: *He will not break the bruised reed, nor quench the smoaking flax.* Mat. 12. 20.

Sect. 4. *Comfort from the variety of Gods gifts, and the ages and statures of grace.*

Thou art weak in grace: Be not discouraged, my son, there are all ages, all statures in Christs Shall the Child repine that he is not suddenly grown a man? Shall the Dwarfe quarrel that he is not a Giant? were there a standard of graces, lesse than which would not be accepted thou hadst reason to be troubled; but it is so far from

that, as that our Saviour hath encharged, *Suffer little children to come to me, and forbid them not, for of such is the kingdome of heaven.* In some legall oblations it pleased God to regard time and age; the Lamb for the passeover, and for the peace offering; the Bullock for the sin-offering of *Israel*, have their date assigned; And in divers cases he hath called for two Turtle Doves, or two young Pigeons; Young Turtles, and old Doves, in the meane while, (according to our Jewish Doctors) were unlawfull to be offered; but in our spirituall sacrifices all ages are equally accepted; Hee that is eternal regards not time; he that is Infinite, and Almighty regards not statures; Even the eleventh houre carried the penny as well as the first: And, *Let the weake say, I am strong.*

Mat. 19.14
Lev. 3.7.
Lev. 4.14.
Lev 1.14.
Lev. 5.7,11
Lev. 12.8.
Lev. 15.14.
Ioel 3.10.

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It troubles thee that thou hast made so slow progresse in graces, thy desire is to heavenward, and thou checkest thy selfe for no more speed: It is an happy ambition that carries thee on that way to blessednesse. Quicken thy selfe what thou maiest, with all gracious incitations in that holy course. But know, my son, that wee may not alwaies hope to goe thitherward on the spurre; in that passage there are waies that will not admit of haste: how many have wee knowne that by too much forwardnes, have been cast back in their journey. Whether through want of breath, or mistaking their way, or mis-placing their steps? I praise thee that it is thy desire of thy soule to *run the way of Gods Commandements*; and do encourage thine holy zeale in speeding that holy race; ever praying thou maiest *so run, as thou maiest obtaine*

Sect. 5. *Comfort from the safety of our leisurely progresse in grace.*

Ps. 119.32.

1 Cor. 9.24

shrine. But withall I must tell thee, that, *blessed is the man that doth but walke in the Law of the Lord*: Whiles thou passest on, though but a foot pace, thou art every step neerer to thy glory: so long as thou ridest away, thou art safe; *Blessed is the man whose strength is in thee, O God: in whose heart are thy waies: who passing through the vale of misery, goes on from strength to strength, till he appeare before thee God in Sion.*

Psal. 119. 1

Psal. 84. 5, 6, 7.

Sect. 6. *Comfort from our good desires and endeavours.*

Thy grace is little, but thou wishest and labourest for more; this is a good beginning of heavenly wealth: He is in a good way to riches, that desires to thrive: Never any holy soule lost her longing: If thy wishes be hearty and serious, thou hast that which thou cravest, or at least be sure thou shalt have: *If any man lacke wisdome, let him aske it of God, who giveth to all men liberally and*

Iam. 1. 5.

and upbraideth no man, and it shall be given him: Were this condition offered us for worldly riches, who would be poor? If wee embrace it not in spirituall, either we distrust the promises, or neglect our own mercies. In these temporall things how many have so eagarly followed the chase of the world, that they have over-run it, and whiles they have greedily swallowed gaine, have been choaked with it? but in those better blessings, earnestnesse of desire, and fervour of prosecution, was never but answered with a gracious impertration.

Sect. 7. *Comfort from the happinesse of an humble poverty.*

Thou art poore in grace, but in an humble selfe-dejection longest for more; know, that an humble poverty, is better than a proud fulnesse: Wert thou poore and proud, there were no hope of thy proficiency: thy selfe conceit lies in the way of thy thirst: and ma-

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ny a one had been gracious, if they had not so thought themselves; But now that thou art meaner in thine opinion, then in thine estate, who can more justly challenge our Saviours blessing, *Blessed are the poore in spirit; for theirs is the kingdome of heaven?* Thou art weake in grace; It is thine owne fault if thou getteſt not more ſtrength: Wherefore serves that Heavenly food of the Word and Sacrament, but to nouriſh thy ſoule to eternall life? Do but eat and digeſt and thou canſt not but grow ſtronger: God will not be wanting to thee in an increaſe of Grace, if thou be not wanting to thy ſelfe: he offers his Spirit to thee with the meanes; it is thy ſinfull neglect, if thou ſeperate them: Thou knowſt in whoſe hands is the ſtaffe of bread; pray that he who gives thee the food and the mouth would alſo give the appetite, digeſtion, nouriſhment. Thy

Mat. 5. 3.

Thy grace is weake: It concernes thee so much the more to be cautious in avoiding occasion of temptation. He that carries brittle glasses, is chary of them, that they take not a knock; whereas strong metall feares no danger. He that hath but a small Rush-candle, walkes softly, and keeps off every aire: Thou are weak, thy God is strong: Dost thou not see the feeble childe that finds he cannot goe alone, how fast he clings to the hand of his mother; more trusting to her help then to his own strength: Do thou so to thy God: and say with the blessed Psalmist *Hold up my goings in thy paths, that my footsteps slip not; Hold thou me up, and I shall be safe, Uphold me according to thy Word, that I may live, and let me not be ashamed of my hope.* Peter was a bold man, that durst step forth, and set his foot upon the liquid face of the waters;

Sect. 8. *An incitement to more cautious, and faster adherence to God.*

Psal. 17. 5. Psal 119. 117. 116.

tors; but he that ventured to walke there, upon the strength of his faith, when he felt the stiffe winde, and saw the great billow, began to sinke in his weakneſſe; but no ſooner had Jeſus ſtretched forth his hand, and caught him, then he takes courage, and walkes now with the ſame confidence upon the Sea, that he wont to walke on the Land: Together with a check, he receives more ſupportation from Chriſt then his owne legges could afford him: Feare no miſcarriage through thine owne weakneſſe, whiles thou art held up by that ſtrong helper.

Mat. 15. 29, 30, 31.

Sect. 1. *Comforts from like ſuffering of the holieſt, yea, of Chriſt himſelfe.*

Comforts againſt Infamy and diſgrace.

NExt to our body and ſoul, is the care of our reputation; which who ſo hath loſt, is

is no better then civilly dead. Thou sufferest under a publike infamy, I do not aske how justly: He was a wise man that said, It was fit for every good man, even to feare a false reproach: A good name is no lesse wounded for the time with that, then with a just crimination. This a sore evill, my son, and such, as against which there is no preservative; and for which there is hardly any remedy: Innocence it selfe is no antidote against evill tongues: Neither greatnesse nor sanctity can secure any man from unjust calumny. Might that be any ease to thy heart, I could tell thee of the greatest of Kings, and holiest of Saints, that have grievously complained of this mischiefe, and yet were not able to help themselves: Thou hast the company of the best that ever the earth bore, if that may be any mitigation of thy misery:

ry: Yea, What do I speak of sinfull men, whose greatest purity might be blurred with some imperfections? Look upon the Lord of life, the eternall Sonne of the ever-living God, God cloathed in flesh; and see whether any other were his lot, whiles he sojourned in this Region of mortality: Dost thou not heare him for his gracious sociableness, branded as a man *glutonous, a*
Mat. 11.19 *Wine-bibber, a friend of Publicans and Sinners*? Dost thou not heare him for his powerfull and mercifull cure of Demoniacks, blazoned for a fellow
Mat. 12.24 that *casts out Divils through Beelzebub the Prince of the Devils*? Dost thou not heare him slandered to death for *treason*
Ioh. 19. 12. *against Cæsar, and blasphemy against God*?
Mat. 26. 65 Ioh. 10. 20. Mat. 27 63 Dost thou not heare the multitude say, *He is mad, and hath a Devil*? Dost thou not heare him after his death charged with Impo-

sture?

ſture? and can there be any worſe names then Glutton, Drunkard, Conjurer, Traytor, Blaſphemer, Mad man, Demoniack, Impoſtor? Who now can henceforth think much to bee ſlandered with meaner crimes, when he heares the moſt holy Sonne of God, in whoſe mouth was no guile, and in whom the prince of this world could finde nothing, laden with ſo hainous calumniations? Ioh. 14. 30.

Thou art ſmitten with a foule tongue; I marvell not if it go deep into thy ſoule: That man gave a high praiſe to his ſword, that ſaid it was ſharper then ſlander: And if a Razour be yet ſharper, ſuch did *David* finde the Edomites tongue: And if theſe weapons reach not yet far enough, he found both ſpeares and arrowes in the mouthes of his traducers. Lo, thou art but in the ſame caſe with the man after Gods owne

Sect. 1. *Comfort of our recourſe to God.*

Pſal. 52. 2.

Pſal 57. 4.

owne heart: What shouldst thou do, but for *Davids* complaint, make use of *Davids* remedy? *I will cry unto God most high; unto God that performeth all things for me: He shall send from heaven, and save me from the reproach of him that would swallow me up: God shall send forth his mercy, and his truth.* Do by thy slander, as *Hezekiah* did by the railing lines of *Rabshakeh*, spread them before the Lord, and leave thy quarrell in the just hands of that great Arbiter of heaven and earth, who will be sure in his good time to revenge thy wrong and to cleare thine innocence, and will requite thee good for these causelesse curses.

Ps. 47. 2. 3.

2 Sam. 16. 12.

Sect. 3. *Comfort from the clearnesse of our conscience.*

In the meane while thou saiest, I stand blemished with an odious aspersion; my name passes thorow many a foule mouth. Thou hearest, my son, what some others say; but what

what dost thou heare from the bird in thy bosome? If thy conscience acquit thee, and pronounce thee guiltlesse, obdure thy forehead against all the spight of malice: What is ill fame, but a little corrupted, unsavoury breath? Do but turn away thine eare that thou receive it not, and what art thou the worse? Oh thy weaknesse; if thou suffer thy selfe to be blown over by the meer aire of some putrified lungs, which if thou do but a little decline by shifting thy foot, will soon vanish.

Thou art under ill tongues; This is an evill proper onely unto man; other creatures are no lesse subject to disease, to death, to outward violence then he; but none else can bee obnoxious to a detraction, sith none other is capable of speech, whereout a slander can be formed; they have their severall sounds and notes of expression,

Sect. 4. *Comfort from the improvement of reason.*

pression, whereby they can signifie their dislike and anger; but onely man can cloath his angry thoughts with words of offence; so as that faculty which was given him for an advantage is depraved to a further mischiefe; But the same liberall hand of his Creator hath also endued him with a porperty of reason, which as it ought to direct his language to others, so also to teach him how to make use of others language to him; and where he finds it wrongfull either to convince it by a just Apology, or to contemne it; If therefore thou understandest thy selfe to lye under an unjust obliquy, have so much of man in thee, as either to confute, or dispise it.

Sect. 5 *Comfort from the cause of our suffering.*

Thou art shamefully traduced: I could pitty thy suffering, but withall give me leave to enquire not so much what thou sufferest, as for what: If for a good cause, I shall turne my

my pitty into envy: Truth it selfe told thee, thou art in the way to blessednesse: Who can pitty thee for that wherein thou hast cause to rejoyce? *Blessed are ye when men revile you, and persecute you, and shall say all manner of evill against you falsly, for my sake: Rejoyce, and be exceeding glad; for great is your reward in heaven.* Yea, rather pluck up thy spirits, and take up the resolution of holy *Job*, *If mine adversary had written a booke against me, surely I would take it upon my shoulders, and bind it as a crowne to me*: And say with the gracious King of *Israel*, *I will be yet more vile for the Lord.* Mat.5.11. Iob 31.35, 36. 2 Sam.6.22

Thou art reproached by lewd men: Thanke thine own vertue that thou art envied; were thou so bad as thy detractors, thou shouldst be quiet enough. *If ye were of the world* saith our Saviour, *The world would love his owne, but because* Sect.6. *Comforts from our envied vertue.* Ioh.15.19.

ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. While the Moon sits, no dogs bark at her; it is her shining that opens their mouth: Were thou either obscure or wicked, thou might'st be safe; but if thou will needs be eminently good, looke for the lashes of ill tongues: *They think it strange that ye run not with them into the same excesse of riot, speaking evill of you,* 1 Pet. 4.4. saith the prime Apostle. It was not without reason that the great Musitian in the Story strook his Scholar, because hee saw the multitude applaud his skill; as well knowing that had he been true to his Art, those mis-judging eares could not have approved him: What more excellent Instruments had God ever in his Church then the blessed Apostles, and what acceptation found they on the earth: *Being defamed* we

we endure; we are made as the filth of the world, and are the off-scouring of all things unto this day: We are made a Spectacle unto the world, to Angels, and to men. Complaine if thou canst of a worse condition than these great Ambassadors of the high God; otherwise, resolve with the chosen vessell, to passe cheerfully through honour, and dishonour, through evill report and good report, toward the goale of immotality. 1 Cor. 4. 13 1 Cor. 9. 9.

Thou art disgraced through scandalous reports. It is not meere aire that wee live by: How many hast thou knowne that have blowne over a just infamy with a carelesse neglect? Pleasing themselves to thinke that they have thriven even under curses; and shall their guiltinesse be entertained with more courage than thine innocence? Let those whose heart is as foule as their names, be troubled with deserved censures; Sect. 7 *Comfort from others sleighting of reproaches.*

sures: do not thou give so much way to malice, as to yeeld any regard to her misraised suggestions; thou canst not devise how more to vex a detractor, than by contempt; thus thou shalt force spight, as that wise heathen truly said to drink off the greatest part of her owne poyson.

Sect. 8. *Comfort from the narrow bounds of infamy.*

Thou art disgraced with an ill fame: What a poore matter is this? How farre dost thou think that sound reacheth? Perhaps to the next Village, perhaps further, to the whole Shire wherein thou dwellest; it is like the next Connty never heard of thy name; and if thou look yet further off, as soon must thou be talkt of amongst the Antipodes as in the neighbouring Region; and what a small spot of earth is this to which thy shame is confined: Didst thou know the vast extent of this great world, thou wouldst easily see into how narrow

narrow a corner out either glory or dishonour can be pent up, and shouldst confesse how little reason we can have to affect the one, or be disheartned with the other.

Thou art wronged with an unjust disgrace; have patience a while; slanders are not long liv'd: Truth is the child of time; ere long thee shall appeare and vindicate thee. Waite upon the God of truth, who shall cause *thy light to breake forth as the morning; and thine health to spring forth speedily*: But if otherwise, what speakest thou of his name, which as it is locall, so it is momentany, soon passed over in silence, and oblivion; There is a shame, my son, which is worthy of thy feare; which is both Universall, before the face of all the world of Angels, and men, and beyond the reach of time eternall: feare this, and contemne the other; On the contrary, if

Sect. 9. *Comfort from the short life of slander.*

Isa. 58. 8.

fame should befriend thee so much, as to straine her cheeks in sounding thy praises; and should cry thee up for vertuous, and eminent every way; Eccl. 9. 1. *Alas, how few shall heare her, and how soone is that noise stilled, and forgotten?* Shortly then, let it be thy maine care to demeane thy selfe holily and conscionably before God and men: leave the rest upon God, who shall be sure to make his word good in spight of men and devils; Prov. 10 7. *The memory of the just shall bee blessed, but the name of the wicked shall rot.*

Comforts against publike Calamities.

Sect. 1. *Comfort from the inevitable necessity of changes, and Gods overruling them.*

THou art afflicted with the publique calamities, so it becomes thee as a good man, a good Christian a good Patriot. Wee are not entire peeces, but are all limbs of a commu-

nity

nity both of Church and Kingdome: whiles the whole body suffers, how can wee bee free? This should be no news to us; what earthly Kingdome or state hath ever enjoyed a constant felicity? These publike bodies, like as single persons, have their birth their vigour their declinations; Even the white marble of that famous Emblem, and Type of Gods Church, after not many centuries of yeares felt the dint of time, and mouldred to nothing; It is as much as those heavenly bodies above can doe, to avoid change: well might wee bee distracted with these troubles, my son, if we did not well know whence they come, even from a most wise, holy, powerfull just providence: He that sits in heaven orders these earthly affairs according to the eternall counsell of his will: It is that Almighty hand that holds the sterne of this tossed

veſſell, and ſteeres it in that courſe which hee knows beſt: it is not for us that are paſſengers to meddle with the Card or Compaſſe: Let that all-skilful Pilot alone with his owne worke; he knowes every rock and ſhelfe that may endanger it, and can cut the proudeſt billow that threatens it, with eaſe: *It is the Lord, let him doe what ſeemeth him good,*

1 Sam. 3. 18

Sect. 2. *The ſenſe and ſympathy of common evils.*

Were there no other reſpects then perſonall, I cannot blame thee if thy feares ſtrive with thy griefe for the publike evils: every mans intereſt is involved in the common: and if the ſhip ſinke, what will become of the Paſſengers? But withall, there is a kinde of inbred ſympathy in every good heart, which gives us a ſhare in all other miſeries, and affects us more deeply for them, than for our owne. Old indulgent *Eli* loved his ſons too wel, and was therefore no doubt very

very sensible of their death; yet that part of the news passed over with some, not mortall, passion: But when hee heard of the Ark of God taken, now his neck and his heart were broken together: and his religious daughter in law, though she were delivered upon this report, of a son, yet she died in travell of that heavy newes, and could live onely to say, *Ichabod, The Lord is departed from Israel, for the Arke of God is taken*: disregarding her new sonne, when she heard of the losse of her people, and of her God. How many Pagans have we read of, that have died resolutely for their Countrey, cheerefully sacrificing themselves to the Publike? How many that would die with their Countrey, hating to thinke of overliving the common ruine? How many that have professed a scorne to be beholden for

1 Sam. 4. 17, 18.

1 Sam. 4. 21, 22.

their lives to their peoples murtherer? We shall as soon extinguish both grace and nature, as quit this compassionate sense of the common calamities.

Sect 3. *Comfort from the sure protection of the Almighty.* Exod. 16.7

Thou grievest for the publicke distempers: Mourn not as one without faith; Be sure *He that keepeth Israel will neither slumber nor sleep.* Wherefore was the holy Tabernacle overspread with a strong Tent of skins, but to figure out unto us Gods Church sheltred under a sure protection? He that was so curious of the custody of his materiall Temple, by night as well as by day, that a sleeping Levite might not escape beating, and burning of garments; how carefull doe wee thinke he will ever bee of his spirituall and living house? How unmeet Judges are wee of his holy proceedings? Wee are ready to measure his love still by an outward prosperity, then which nothing can bee more

more uncertaine: The Almighty goes by other rules, such as are most consonant to his infinite justice and mercy. I am abashed to heare a Pagan, though no vulgar one, say, Whatsoever is brought to pass, a wise man thinks ought to bee so done; neither goes about to rebuke nature, but finds it best to suffer what hee cannot alter. And shall we Christians repine at those seemingly, harsh events, which we see fall out in Gods Church, whiles wee are ignorant of his designes, and be ready to blesse a thriving prophanenes? Look abroad upon the ancient lot of Gods inheritance, and their corrivals in glory; thou shalt see the Family of *Esau* flourishing and renowned, yeelding besides Dukes, eight Kings of his line, whiles poore *Israel* was toyling and sweating in the Egyptian furnaces; yet wee know the word to Sen. Ep. 107.

ſtand inviolable; *The elder ſhall ſerve the younger*, and *Jacob have I loved, Eſau have I hated*: what if that great and wiſe God (who workes oftimes by contraries and brings light out of darkneſs) have purpoſed to fetch honour and happineſſe to his Church out of this ſad affliction? Metals are never ſo bright as when they are ſcoured, Perfumes and Spices never ſo redolent, as when they have felt the fire, and the peſtle. VVilt thou not give the Phyſitian leave to make uſe of his Mithridate, becauſe there are vipers in the compoſition? How unworthy art thou of health, if thou wilt not truſt the fidelity and skill of the Artiſt in mixing ſo wholſome a Cordiall?

Sect. 4. *Conſideration of the juſtice of Gods proceedings.*

Thou art troubled with the publick miſeries: Take heed that thy griefe bee cleare of all impiety. VVouldſt thou not have God to be juſt, that is himſelfe?

himselfe? VVouldst thou not allow it an act of his justice to punish sins? Canst thou deny that our sins have reacht up to heaven, and called for judgement? *Why is the living man sorrowfull? man suffereth for his sinnes.* Lam.3.39. I read of a devout man that was instant with God in his prayers for a Nation not far off, and was answered, Suffer the proud to be humbled: VVhether wee will suffer it or no, the just God wil humble the proud, and punish the sinnefull. The wonderfull patience and infinite justice of the Almighty, hath set a stint to the wickednesse of every people; *The iniquity of the Amorites is not yet full*, saith God to *Abraham*; when the measure is once made up, it is time for God to strike; wee shall then complain in vain, and too late. VVouldst thou know then what is to be done for the preventing of a destructive vengeance?

Gen.15.16

ance? There is no way under heaven, but this, to breake off our sins by a seasonable, and serious repentance: by the united forces of our holy resolutions, and endeavours, to make an head against the over-bearing wickednesse of the times: & not to suffer it to fill up towards the brim of that fatall Ephah; till which time the long suffering God onely threatens, and corrects a people; but then hee plagues them, and stands upon the necessity of his inviolable justice: *Shall I not visit for these things, saith the Lord? and shall not my soule be avenged on such an Nation as this?*

Ier. 5. 9.

Sect. 4. *The remedy, our particular repentance.*

Thou mourneſt for the common sufferings: thou doſt well; our teares can never bee better bestowed. But the while is not thine hand in them? have not thy sinnes helped to make up this irritating heape? hast not thou cast in thy symbole into the common shot?

May

May not the times justly challenge thee in part, as accessary to their misery? Begin at home, my son, if thou wish well to the publike; and make thine owne peace with thy God for thy particular offences. Renew thy Covenant with God of a more holy and strict obedience; and then poure out thy prayers and teares for an universall mercy, so shalt thou not onely pull away one brand from this consuming fire, but help effectually to quench the common conflagration.

Sect. 6. *The unspeakable miseries of a civil war.*

Thy heart bleeds to see the woefull vastation of civill discord; and the deadly fury of home-bred enemies: Certainly there is nothing under heaven more gastly and dreadfull than the face of an intestine war; nothing that doth so nearely resemble hell: Woe is me; here is altogether killing and dying, and torturing, and burning,

burning, and ſhrieks, and cries, and ejulations, and fearefull ſounds, and furious violences, and whatſoever may either cauſe or increaſe horrour: the preſent calamity oppreſſes one another feare: one is quivering in death; another trembles to expect it: One begges for life, another will ſell it dearer: here one would reſerve one life, and loſeth two; there another would hide himſelfe where he finds a mercileſſe death: here lies one bleeding and groaning, and gaſping parting with his ſoule in extremity of anguiſh; there another of ſtronger ſpirits kils and dies at once: here one wrings her hands, and teares her haire and ſeeks for ſome inſtrument of a ſelfe-inflicted death, rather then yeeld her chaſte body to the luſt of a bloudy raviſher; there another clings inſeparably to a deare husband, and will rather take

part

part of the murtherers sword, then let goe her last embraces: here one tortured for the discovery of hid treasure; there another dying upon the racke out of jealousie. Oh that one man, one Christian should bee so bloudily cruell to another! Oh that hee who beares the Image of the mercifull God, should thus turne fiend to his owne flesh and bloud! These are terrible things, my sonne, and worthy of our bitterest lamentations, and just feares. I love the speculations of *Seneca's* resolutely-wise man, that could look upon the glittering sword of an executioner with erected and undazeled eyes, that makes it no matter of difference whether his soule passe out at his mouth, or at his throat; but I should more admire the practise: whiles wee carry this clay about us, nature cannot but in the holiest men shrink in at the sight and sense of

Sen. Ep. 76

of these tyrannous and tragicall acts of death: Yet even these are the dne revenges of the Almighties punitive justice, so provoked by our sinnes, as that it may not take up with an easier judgement: Dost thou not see it ordinary with our Physitians, when they find the body highly distempered, and the bloud foule and enflamed, to order the opening of a veine, and the drawing out of so many ounces, as may leave the rest meet for correction? Why art thou over-troubled to see the great Physitian of the world take this course with sinfull mankinde? Certainly, had not this great Body, by mis-dieting and wilfull disorder, contracted these spiritual diseases under which wee languish; had it not impured the bloud that runs in these common veines with riot, and surfets, we had never been so miserable, as to see these torrents of

of Christian bloud running downe our channels. Now yet as it is, could we bewaile and abandon our former wickednesse, wee might live in hope, that at the last this deadly issue might stop and dry up; and that there might be yet left a possibility of a blessed recovesy.

Sect. 7. *The wofull miseries of Pestilence, aiaid by consideration of the hand that smites us.*

Thou art confounded with griefe, to see the pestilence raging in our streets, in so frequent a mortality as breeds a question concerning the number of the living and the dead: that which is wont to abate other miseries, heightens this, the company of participants. It was certainely a very hard and sad option that God gave to King *David*, after his sinne of numbring the people; *Chuse thee whether seven yeares famine shall come unto thee in thy Land, or three months flight before thine enemies, or three daies pestilence*? Wee may beleeve the

2 Sam. 24. 13.

the good King, when we heare him say, *I am in a great straite:* Doubtlesse so he was: but his wise resolutions have soone brought him out: *Let us fall now into the hand of the Lord, (for his mercies are great;) and let me not fall into the hand of man.* Hee that was to send these evils, knew their value, and the difference of their malignity: yet he opposes three daies pestilence, to seven yeares famine, and three moneths vanquishment: so much odds hee knew there was betwixt the dull activity of man, and the quick dispatch of an Angell. It was a favour that the Angell of death, who in *one night destroyed an hundred fourescore and five thousand Assyrians,* should in three daies cut off but *seventy thousand* Israelites; It was a great mercy that it was no worse: VVee read of one (City shall I call it, or Region, of *Cayro*) wherein

2 King 19. 35.

eighteen

eighteen hundred thousand were swept away in one yeares pestilence: enow, one would thinke to have peopled the whole earth: and in our owne Chronicles of so generall a mortality, that the living were hard sufficient to bury the dead. These are dreadfull demonstrations of Gods heavy displeasure; But yet there is this alleviation of our misery, that wee suffer more immediately from an holy, just, merciful God; The Kingly Prophet had never made that distinction in his woefull choice, if he had not known a notable difference betwixt the sword of an Angel, and an enemy, betwixt Gods more direct and immediate infliction, and that which is dirived to us through the malice of men: It was but a poore consolation that is given by a victorious enemy, to dying *Lausus* in the Poet; *Comfort thy selfe in thy death with*

with this, that thou falleſt by the hand of great Æneas: but ſurely, wee have juſt reaſon to raiſe comfort to our ſoules, when the paines of a peſtilentiall death compaſſe us about from the thought and intuition of that holy and gracious hand under which we ſuffer; ſo as wee can ſay with good *Eli*, *It is the Lord*. It is not amiſſe that we call thoſe markes of deadly infection, *Gods Tokens*, ſuch ſure they are: and ought therefore to call up our eyes and hearts to that Almighty power that ſends them, with the faithfull reſolution of holy *Job*, *Though thou kill me, yet will I truſt in thee*. It is none of the leaſt miſeries of contagious ſickneſſe, that it bars us from the comfortable ſociety and attendance of friends, or, if otherwiſe, repaies their love and kinde viſitation with death: be not dimaied, my ſon, with this ſad ſolitude; thou haſt

haſt company with thee whom no infection can endanger, or exclude; there is an inviſible friend that will bee ſure to ſtick by thee ſo much more cloſely, by how much thou art more avoided by neighbours, and will make all thy bed in thy ſickneſſe, and ſupply thee with thoſe cordials which thou ſhouldſt in vaine expect from earthly viſitants: Indeed juſtly do we ſtile this, *the ſickneſſe*, eminently grievous both for the deadlineſſe, and generality of the diſperſion; yet there is a remedy that can both cure and confine it; Let but every man looke well to the plague of his own heart, and the Land is healed: Can we with *David*, but ſee the Angell that ſmites us, and erect an Altar; and offer to God the ſacrifices of our prayers, penitence, obedience; wee ſhall heare him ſay, *It is enough*: The time was, (and the time may

2 Sam. 24. 16.

may not be forgotten) when in the daies of our late Soveraign, our Mother City, was almost desolated with this mortall infection, *When thousands fell at our side, and ten thousands at our right hand*; upon the publike humiliation of our soules, the mercy of the Almighty was pleased to command that raging disease in the height of its fury (like some head strong horse in the midst of his career) to stop on the sudden, and to leave us at once (ere wee could think of it) both safe and healthfull: *This was the Lords doing, and it was marvellous in our eyes: Behold, the Lords hand is not shortned that it cannot save, neither his eare heavy that it cannot heare*; The same mercy is everlasting, the same remedy certain; be we but penitent, and we cannot be miserable.

Psal. 91. 7.

Isa. 59. 1.

Comforts

Comforts against losse of friends.

THou hast lost thy Friend; The sorrow is just: the earth hath nothing more precious than that which thou hast parted with: For what is a friend, but a mans selfe in another skin, a soule divided into two bodies, both which are animated by the same spirit: It is somewhat worse with thee therefore, then with a palsied man, whose one halfe is stricken with a dead kind of numnesse, he hath lost but the use of one side of his body, thou the one halfe of thy soule. Or may I not with better warrant say, that a true friend hath, as it were, two soules in one body, his owne, and his friends? Sure I am, so it was with *Ionathan* and *David*; *The soule of Ionathan was knit with*

Sect. 1. *The true value of a friend, and the fault of over-prizing him.*

1 Sam. 18. 1

with the soule of David, and Jonathan loved him as his owne soul: Still the more goodnesse, the stronger union; Meere nature can never be so fast a cement of soules, as grace; for here the union is wrought by a better spirit than our owne, even that blessed spirit, who stiles himselfe by the name of Love; By how much greater thine affection was, so much heavier is thy losse. But let me tell thee, I feare thou art too much accessary to thine owne affliction: Didst thou looke for this losse? Did thy heart say, What if we should part? Didst thou not over-enjoy this blessing whilest thou hadst it? Surely, these are no small disadvantages; as every other evill so this especially is aggravated by our unexpectation: neither hadst thou been so oppressed with this sorrow, if thou hadst fore-seen it, and met it on the way: Is is our

1 Ioh. 4. 16

weak

weake inconsideration, if wee doe so welcome these earthly, comforts, not as guests, but as inmates: and as some that are importunately hospitable, so entertaine our friends, that we cannot abide to give them leave to depart: Whereas wee ought, according to the wise advice of our *Seneca* (not much abluding from the counsell of that blessed Apostle, with whom he is said to have interchanged Letters) so to possesse them, as those that make account to forgo them; and so forgo them, as if we possessed them still.

Sen. Ep. 63

1 Cor. 7. 30, 31.

Thou art grieved for the loss of a deare friend: Take heed lest thy love had too much of the man, and too little of God: All blessings, as they come downe from the Father of mercies, so should be enjoyed in him: and if we enjoy them as in themselves, our love begins to degenerate into carnal.

Sect. 2. *The true ground of an undefeasible enjoying of our friends.*

It

It is a ſure rule that all love that depends upon a thing affected, when that thing ceaſeth, then the love ceaſeth: as he that loves a face onely for beauty, when that beauty is defaced by deformity, preſently cooles in his affection: he that reſpects a man for his bounty onely, diſregards him when he ſees him impoveriſhed. Didſt thou value thy friend onely for his wit, for his ready complyances, for his kinde offices; all theſe are now loſt, and thy love with them; but if thou didſt affect him for eminence of grace, for the ſake of that God that dwelt in him; now thy love is not, cannot bee loſt, becauſe thou ſtill enjoyeſt that God in whom thou lovedſt him. Comfort thy ſelfe therfore in that God, in whom hee was thine, and yeeld him cheareſully into thoſe hands that lent him thee.

Sect. 2. Thou haſt loſt a true friend: that

That Jewell was worthy to be so much more precious, by how much more rare it is. The world affords friends enow; such as they are; Friends of the purple, as *Tertullian* calls them; Friends of the basket as the Poet; such as love thy loaves and fishes, and thee for them: *Wealth makes many friends*, saith the VVise man: but where is the man that loves thee for thy selfe? That loves thy vertue, and thee for it divested of all by-respects? VVhiles there is hony in thy gally-pot, the wasps and flies will be buzzing about it; but which of them cares to light upon an empty vessell? VVas he so much thine, that hee would not bee set off by thine adversity? Did he honour thee when thou wert despised of the world? Did hee follow thee with applause whiles thou wert hooted at by the multitude? would hee have

The rarity and triall of true friends.

Pro. 14. 20. Pro. 19. 4.

owned thee if hee had found thee stripped and wounded in the wildernesse? Such a friend is worthy of thy teares: But take heed thy love prove not envious: If thy God hath thought him fitter for the society of Saints and Angels, dost thou repine at his happinesse? Thou hast lost his presence: he is advanced to the beatificall presence of the King of glory: Whether is thy losse, or his gaine the greater?

Sect. 4. *It is but a parting, not a losse.*

Thou hast lost thy friend: say rather, thou hast parted with him. That is properly lost, which is past all recovery, which wee are out of hope to see any more: It is not so with this friend thou mournest for, Hee is but gone home a little before thee; thou art following him; you two shall meet in your Fathers house, and enjoy each other more happily then you could have done here below. How just is that

charge

charge of the blessed Apostle, that *Wee should not mourne as men without hope, for those that dy but sleep in Iesus?* Did wee think their soules vanisht into aire, (as that heathen Poet prophanely expresseth it) and their bodies resolved into dust, without all possibility of reparation we might well cry out our eyes for the utter extinction of those wee loved: but if *they doe but sleep, they shall do well.* VVhy are we impatient for their silent reposall in the bed of their grave, when wee are assured of their awaking to glory?

1 Thes. 4. 13, 14.

Ioh. 11. 22.

Thou hast lost a deare wife, *the wife of thy youth, the desire of thine eyes*: Did yee not take one another upon the termes of redelivery when ye should be called for? Were you not in your very knitting put in mind of your dissolution? *Till death us depart.* Was she vertuous? Knowest thou not that

Sect. 5. *The losse of a vertuous wife mitigated.* Prov. 5. 18.

Isa. 54. 6 Ezec. 24. 16

there was a Pre-contract betwixt thy Saviour, and her soule, ere thou couldst lay any claime to her body? and canst thou now grudge his just challenge of his owne: Wilt thou not allow him to call for a consummation of that happy match? Didst thou so overlove her outside, that thou wouldst not have her soul glorious? If thou lovedst her not as a man, but as a Christian, envy her not to that better Husband above, who gives her no lesse dowry then immortality.

Sect. 6. *The mitigation of the losse of a deare and hopefull son.*

Thy son is dead: what marvell is it: that a mortall Father hath begot a mortall Sonne? Marvel rather, that thy seede hath lived to have or to lose a son: We lye open to so many deaths, that our very subsistance is alwaies miraculous. Thou hast lost a peece of thy flesh: for what are our children, but as colonies deduced from

from our owne flesh? yea rather, our selves made up in other models. This losse cannot but go near thee: But tell me, what was the disposition of the son thou mourn'st for? If he were graceless and debauched, as thy shame, so thy sorrow should dye with him: set the hopes thou mightest have had of his reclaiming, against the feares of his continuing, and increasing wickednesse, and thou couldst not have made no other present account but of dishonour and discomfort: If it be sad that hee is taken away in his wildnesse; it had been more heavy that hee would have added to the heap of his sin, and therein to his torments. If he were gracious, he had a better Father then thy selfe, whose interest was more in him then thine: and if that heavenly Father have thought good to preferre him to a crowne of immortall

glory, why shouldst thou bee afflicted with his advancement? Why shouldst thou not rather rejoyce that thy loynes have helped to furnish heaven with a Saint? VVere it put to thy choice that thy Son might bee called off from his blessed rest, and return to his former earthly relations; couldst thou bee so injurious in thy selfe-love, as to wish the misery of so disadvantagious a change to that soule which as it was never of thy production, so it were pity it should be at thy disposing? Rather labour to have thine owne soule so disposed, that it may be ready to follow him into those blessed mansions, and that it may love and long for heaven so much more, for that one peece of thee is there before-hand.

Comforts

Comforts against Poverty, and loss of our estate.

THou art driven into want, and that which is worse, out of abundance. Those evils that we have been inured to as being bred up with us from our cradle, are growne so familiar, that we are little moved with their presence: but those into which we fall suddenly, out of an outward felicity of estate, are ready to overwhelme us. Let thy care be, not to want those better riches, which shall make thy soule happy and thou shalt not bee too much troubled with the losse of this triviall, and perishing stuffe: Had these been true goods, they could not have been lost: for that good that is last capable of losse, as it is unsatisfying in the time of an imperfect and unsure fruition, so in the losing it turnes evill. Didst thou

Sect 1. *The fickle nature of these earthly goods.*

Pro.23.5. not know that *riches have wings?* And what use is there of wings, if not to flie? If another mans violence shall clip those wings, even this very clipping is their flight. Set thy heart upon that excellent and precious wealth which can never bee taken from thee, which shall never leave thee, nor thou it, thou shalt easily slight these poore losses. As these were not goods, so they were not thine. Here thou foundst them, and

1 Tim.6.7. here thou leavest them: What hadst thou but their use? Neither can they bee otherwise thine heires whom thou leavest behind thee. I am ashamed to heare the heathen Philosopher say, All that is mine I carry about mee; when many of us Christians are ready to hug those things as most ours, which are without our selves. It was an unanswerable question which God moves to the rich

rich man in the Parable, upon the parting with his soule: *Then, whose shall those things be which thou hast provided?* perhaps a strangers, perhaps (as in case of undisposed Lands) the occupants, perhaps a false Executors, perhaps an enemies. Call that thine, that thou shalt bee sure to carry away with thee; that shalt either accompany thy soul in its last passage, or follow it: such shall bee thy holy graces, thy charitable workes, thy vertuous actions, thine heavenly dispositions: Loe these are the treasures which thou shalt *lay up for thy selfe in heaven, where neither moth nor rust doth corrupt: where theeves doe not break through and steal.*

Luk. 12.20

Mat. 6.20.

Thou hast lost thy goods: May I not rather say, Thou hast restored them? He parted with more then thou, that said, *The Lord hath given, and the Lord hath taken*: Loe, whether it

Sect. 2. Consideration that they are not ours, but lent us. Iob 1.

were by way of patrimony or by way of providence and industry, the Lord gave it: and whether it were by the hands of Caldeans, or Sabeans, the Lord hath taken it: the Lord is in both; he did but give and take his owne. Is it not just so with thee? What reason hast thou then to complaine? Or may I not yet rather say, It was not given but lent thee for a while, till it were called for? and dost thou grudge to restore what thou borrowedst? Nay, (that thou maiest have yet lesse claime to this pelfe) was it not only left in thy hand by the owner to employ for his use till he should re-demand it with the encrease? What is it to thee, but to improve, and account for? If others have taken off thy charge: whiles they have spoiled, they have eased thee.

Sect. 3. *That the right valuation of riches is in the mind.*

Thy wealth is gone? Hast thou necessaries left? be thankfull

full for what thou hast, forget what thou hadst: Hadst thou had more, thou couldst have made use of no more then Nature cals for; the rest could but have lien by thee for sight, for readinesse of imployment; Do but forbear the thought of superfluities, and what art thou the worse? Perhaps thy fare is coursèr, thy dishes fewer, thy utensils meaner, thy cloaths homelier, thy traine shorter; what of this? how is thy mind affected? Contentment stands not in quantities, nor in qualities, but in the inward disposition of the heart: that alone can multiply numbers, and raise prices; that alone can turne honest friezies into rich velvet, pulse into delicates, and can make one attendant many Officers: Wise *Seneca* tels thee truely, that the true mold of wealth is our body, as the last is of the shooe; if the shooe bee too big for the foot, it

Sen. Ep. 107.

it is but troublesome, and useless; and how poor an answer would it be of the Cordwainer to say, that he had leather good store? It is fatnesse which is to bee regarded here, not largeneſse; neither is this any other then the charge of the blessed Apostle, *Having food and raiment, let us bee therewith content*; And if wee have no more, we shall be but as we were, as wee shall be; *For we brought nothing into the world, neither shall wee carry any thing out.*

1 Tim. 6. 8.

1 Tim. 6. 7.

Sect. 4. *It may be good for us to be hold short,*

Thus hast parted with thy wealth, perhaps for thine owne good; how many have wee knowne that have been cumbred with plenty, like as the Ostrich, or Bustard with bulke of body, so as they could not raise their thoughts to spirituall things: who when their weight hath been taken off, have mounted nimbly towards their heaven? How many have

have wee known that had lost their lives, if (with the Philosopher) they had not foregone their gold? Yea, how many that had lost their precious soules? The whole vessell had sunke in the boisterous Sea, if the luggage of this earthly fraight had not been cast overboord; And why art thou so troubled to lose that which might have undone thee in the keeping?

Thou hadst wealth: Hadst thou not parted with that for which many a man hath been the worse? worse both in body and soule: and by which never any soule was better: Have we not seen many good corne fields marred with rankenesse? have wee not seen many a good bough spilt with the weight of too much fruit? whereas those fields, had they been either thinner sowne or seasonably eaten downe, had yeelded a faire crop; and those boughs had

Sect. 5. *The danger of abundance.*

had they been but moderately laden had out-lived many Autumns: Dost thou not hear thy Saviour say, *How hardly shall they that have riches enter into the Kingdome of God?* Art thou troubled that there is a rub removed out of thy way to happinesse? that the bunch of the Camell is taken off, if yet thou maiest passe through the eye of the needle?

Mark. 10. 23.

Sect. 6. *The cares that attend wealth.*

Thou hadst riches; But hadst thou not cares to boot? Surely, else thou hast fared better then all thy neighbours? No body but thy selfe could ever handle these roses without pricking his fingers: Hee was famous amongst the Jewish Doctors, whose rule it was, *Hee that multiplies riches, multiplies cares*: and our blessed Saviour hath coupled these two together, *The cares of the world, and the deceitfulnesse of riches.* Wee have heard of one who was glad to be rid of his lately found

Rib. Gamaliel.

Mar. 4. 19.

sound bag, that he might sleep, and sing againe? He was noted and envied at *Rome* for his wealth, which could experimentally say, The poore man laughs more often, and more heartily then the rich; and tels us, that outward felicity is an unquiet thing, never ceasing to vex it selfe: Thy sides are now rid of these thornes, why dost thou grumble at thine owne ease? Sen. Ep. 80. Epist. 36.

Thou lately possessedst great riches, yea, maiest thou not rather say thou wert possessed of them? That wise Roman truly observed that many a one hath wealth, as we are wont to say, a man hath taken an ague, when indeed the ague hath taken him, and holds him in a painefull manner: The truth is, many a mans wealth is his master, and keepes him under hard conditions, not allowing him sufficient diet, not competent rest, not any recreation; Sect. 7. *The impetuousnesse of ill used wealth.* Ep 109.

ation; If thou wert thus a drudge to thy eſtate, thou art now thy owne man; enjoy thy liberty, and together with thy patience, be thankfull.

Sect. 8. *Conſideration of the cauſes and meanes of impoveriſhing us.*

Thou art very poore; who made thee ſo? If thine owne negligence, laſineſſe, improvidence, unthriftineſſe, raſh ingagements; thou hadſt reaſon to beare that burthen which thou haſt pulled upon thine own ſhoulders: and if thou be forced to make many hard faces under the load, yet ſince thy owne will hath brought upon thee this neceſſity, even the neceſſity ſhould move thy will to trudge away as lightly, and as faſt as thou maieſt with that preſſing weight: If the meere oppreſſion and injury of others, thou ſhalt the more comfortably run away with this croſſe, becauſe thine own hand hath not been guilty of impoſing it; how eaſie is it for thee here, to ſee Gods hand cha-

chastising thee by another mans sin? And more to bee grieved at the sinne of that others wrong, than at thine owne smart? How sad a thing it is for any good soule to see brethren a prey to each other? that neighbours should be like the reed and the brake set beare together, whereof the one starves the other? that we should have daiely occasion to renew that woefull comparison of our *Bromiard*, betwixt the friends and enemies of Christ; That Jews doe not suffer beggers, that Christians make beggers? In the meane time, if God think fit to send poverty to thy doore upon the message of men bid it welcome for the sake of him that sent it, and entertain it not grudgingly for its owne sake; as that which if it be well used, will repay thee with many blessings; the blessings of quiet rest, safe security, humble patience, contented humi-

Brom. v. Eleemosyna.

humility, contemptuous valuation of these earthly things; all which had balked thy house in a prosperous condition.

Sect. 9. *The examples of those who have affected poverty.*

Thou art stripped of thy former conveniences for diet, for lodging, for attendance. How many have purposely affected to do that out of choice which is befalne thee upon need; some out of the grounds of Philosophy, others of Religion? *Arcesilas* the Philosopher might have lien soft, yet he calls for, and praises the bed and pillow that will not yeeld to his body: And *Nerons* great and rich Master brags of his usuall dining without a Table: what should I tell thee of the Pharisees uneasie couches and penall garments; of the Mats of the elect Manichees; of the austere usages of the ancient Eremiticall Christians; their rigorous abstinences, their affamishing meales, their nightly watchings, their cold ground-lyings,

Sen. Epist. 108.

Epist. 83.

lyings, their sharp disciplines? Thou art in ease, and delicacy, in comparison of these men, who voluntarily imposed upon themselves these hardnesses, which thou wouldst bee loath to undergo from others cruelty: It was a strange word of *Epicurus* the Philosopher, savouring of more contentment than presumption; give us but water give us but barley meale, and wee shall vie with *Iupiter* himselfe for happinesse; and if this Ethnick who was in an ill name for affectation of pleasure, could so well be pleased with a poore messe of water-gruell; what a shame were it for us Christians not to be well apaid with a much larger (though but homely) provision?

Epic. in. Ep. Sen. 110.

Comforts

Comforts against imprisonment.

Sect 1. *Consideration of the nature and power of true liberty.*

THou art restrained of thy Liberty. I cannot blame thee to bee sensible of the affliction; Liberty is wont to hold competition for dearnes, with life it selfe; yea, how many have lost their life to purchase their liberty? But take heed, lest thou be either mistaken, or guilty of thine owne complaint: for certainly, thou canst not be bereaved of thy liberty, except thou wilt: Liberty is a priviledge of the will; will is a soveraign power that is not subject to either restraint, or constraint: Hast thou therefore a freedome within, a full scope to thine owne thoughts? It is not the cooping up of these outward parts that can make thee a Prisoner: Thou art not worthy of the name of a man, if thou

thou thinkeſt this body to bee thy ſelfe: and that is onely it, which humane power can reach unto. Beſides, art thou a Chriſtian? Then thou haſt learned to ſubmit thy will to Gods; Gods will is declared in his actions; for ſure what he doth, that he wils to doe. If his will be then to have thee reſtrained, why ſhould it not be thine; and if it be thy will to keep in, what doſt thou complaine of reſtraint?

Sect. 2. *The ſad objects of a free beholder.*

Thou art reſtrained; Is it ſuch a matter that thou art not ſuffered to rome abroad? How ill haſt thou ſpent thy time, if thou haſt not laid up matter both of imployment, and contentment in thine own boſom? And what ſuch goodly pleaſure were it, for thee to looke over the world, and to behold thoſe objects which thine eye ſhall there meet withall: here men fighting, there women and children wailing; here plun-

plunders; there riots, here fields of bloud; there Townes and Cities flaming, here some scuffling for Patrimonies, there others wrangling for Religion; here some famishing for want; there others abusing their fulnesse, here schismes and heresies; there rapines and sacriledges: What comfortable spectacles these are to attract, or please our eyes! thy closenesse frees thee from these sights; the very thought whereof is enough to make a man miserable; and instead of them presents thee onely with the face of thy Keeper, which custome and necessity hath acquitted from thy first horrour.

Sect. 3. *Comfort from the invisible company that cannot be kept from us.*

Thou art shut up close within four wals and all company is secluded from thee; Content thy selfe, my son, God and his Angels cannot bee kept out; thou hast better company in thy solitude, then thy liberty afforded

afforded thee? the jollity of thy freedom robb'd thee of the converſation of theſe ſpirituall companions, which onely can render thee happy: they which before were ſtrangers to thee, are now thy gueſts, yea, thy inmates, (if the fault bee not thine) to dwell with thee in that forced retiredneſſe. What if the light bee ſhut out from thee? This cannot hinder thee from ſeeing the inviſible; *The darkneſſe hideth not from thee,* (ſaith the Pſalmiſt) *but the night ſhineth as the day; the darkneſſe, and the light are both alike to thee.* Yea, I doubt not to ſay, God hath never been ſo clearely ſeen as in the darkeſt dungeons; for the outward light of proſperity diſtracts our viſive beames, which are ſtrongly contracted in a deep obſcurity: He muſt deſcend low, and be compaſſed with darkneſſe, that would ſee the glorious lights of heaven by day,

Pſal. 139. 12.

day: They ever shine, but are not seen save in the night: May thine eyes be blessed with this invisible sight, thou shalt not envy those that glitter in Court, and that looke daicly upon the faces of Kings and Princes; yea, though they could see all that the Tempter represented to the view of our Saviour upon the highest Mountaine, all the Kingdoms of the VVorld, and the glory of them.

Sect. 4. *Comfort from the inward disposition of the prisoner.*

Thou art forced to keep close; but with what disposition both of minde and body? If thou hadst an unquiet and burdened soule, it were not the open and free aire that could refresh thee; and if thou have a cleare and light heart, it is not a strict closeneſſe that can dismay thee, thy thoughts can keep thee company and cheat up thy solitarineſſe: If thou hadst an unsound and painefull body; as, if thou were laid up of

of the gout, or some rupture, or luxation of some limbe, thou wouldst not complaine to keep in; thy pain would make thee insensible of the trouble of thy confinement: but if God have favoured thee with health of body, how easily maiest thou digest an harmeless limitation of thy person? A wise man (as *Laurentius* the Presbyter observed well) doth much while he rests; his motions are not so beneficial as his sitting still: So maiest thou bestow the houres of thy closer retirednesse, that thou maiest have cause to blesse God for so happy an opportunity. How memorable an instance hath our age yeelded us, of an eminent Person, to whose encagement wee are beholden (besides many Philosophicall experiments) for that noble History of the World, which is now in our hands? The Court had his youthfull and freer times, the

Sir *Walter Rawleigh.*

Tower his later age; the Tower reformed the Court in him, and produced those worthy monuments of art, and industry, which we should have in vaine expected from his freedome and jollity. It is observed, that shining wood, when it is kept within doores, loseth its light. It is otherwise with this and many other active wits, which had never shined so much, if not for their closeness.

Sect 5. *Comfort from the willing choice of retiredness in some persons*

Thou art close shut up; I have seen Anachorites that have sued for this as a favour, which thou esteemest a punishment, and having obtained it, have placed merit in that wherein thou apprehendest misery; Yea, our History is us of one, who when the Church, whereto his Cell was annexed, was on fire, would not come out, to live, but would die, and lie buried under the ashes of that roofe where

where his vow had fixed him. Suppose thou dost that out of the resolution of thine owne will, which thou dost out of anothers necessitating, and thou shalt sit downe contented with thy Lot.

Sect. 6. *Comfort from the causes of imprisonment.*

Thou art imprisoned; Wise men are wont in all actions and events to enquire still into the causes: Wherefore dost thou suffer? Is it for thy fault? Make thou thy Goale Gods correction house for reforming of thy mis-deeds: Remember and imitate *Manasses*, the evill Son of a good Father, who upon true humiliation, by his just imprisonment, found an happy expiation of his horrible Idolatries, Murthers, Witchcrafts, whose bonds brought him home to God, and himselfe. Is it for Debt? Think not to pay those who have intrusted thee with a lingring durance, if there be power in thine hand for a discharge,

there is fraud and injustice in this closenesse; Feare thou a worse prison if thou wilt needs wilfully live and dye in a just indebtment, when thou maiest be at once free, and honest: Stretch thine ability to the utmost, to satisfie others with thine owne impoverishing: But if the hand of God have humbled and disabled thee, labour what thou canst to make thy peace with thy Creditors: If they will needs bee cruell, looke up with patience to the hand of that God who thinkes fit to afflict thee with their unreasonablenesse: and make the same good use of thy sufferings which thou wouldst doe from the immediate hand of thy Creator. If it be for a good cause, rejoyce in this tribulation, and be holily proud and glad, with the blessed Apostles, that thou art *counted worthy to suffer shame and bonds for the name of the Lord Iesus;*

Act 5.41.

Iesus; for every just cause is his; neither is he lesse a Martyr that suffers for his conscience in any of Gods Commandements, then he who suffers for matter of Faith and Religion. Remember that cordiall word of thy Saviour, *Blessed are they that are persecuted for righteousnesse sake; for theirs is the Kingdome of Heaven.* In such a prison thou shalt be sure to find good company: there thou shalt finde *Ioseph*, *Micaiah*, *Ieremiah*, *John Baptist*, *Peter*, *Paul* and *Silas*, and (what should I thinke of the rest?) all the holy Martyrs and Confessors of Jesus Christ from the first plantation of the Gospell to this present day: repent thee if thou canst to be thus matched and choose rather to violate a good conscience, and be free, than to keep it under a momentary restraint.

Sect. 7. *The goodnesse of retiredn esse, and the partnership of the soules imprisonment.*

Thou art a Prisoner; make the best of thy condition, close aire is warmer then open; and how ordinary doe wee heare Birds sing sweeter notes in their cages, then they could do in the wood? It shall be thine owne fault if thou be not bettered by thy retiredneſse. Thou art a Prisoner; so is thy soul in thy body; there, not restrained onely, but fettered, yet complaines not of the straitneſse of theſe clay wals, or the weight of theſe bonds, but patiently waits for an happy Goale-delivery: so doe thou, attend with all long-suffering the good houre of the pleasure of thy God; thy period is set, not without a regard to thy good, yea, to thy best; He in whose hand are all times, shall find and hath determined, a fit time to free both thy body from theſe outward prison-wals, and thy soule from this prison of thy body; and to re-

store

store both body and soule *from the bondage of corruption to the glorious liberty of the sons of God.* Rom. 8. 21.

Comforts Against Banishment.

THou art banished from thy Countrey: Beware lest in thy complaining thou censure thy selfe; A wise mans Countrey is every where; what such relation hath the place wherein thou wert born, to thy present being? What more then the time wherein thou wert borne? What reason hast thou to be more addicted to the Region wherein thou felt'st, than to the day of the week, or houre of the day in which thou saluted'st the light? What are times and places of our birth, but unconcerning circumstances? Where-ever thou Sect. 1. *Comfort from the universality of a wise mans Countrey.*

thou fareſt well, thou maieſt either find or make thy countrey; But thou ſaieſt there is a certaine ſecret property in our native ſoile, that draws our affection to it, and ties our hearts to it not without a pleaſing kinde of delight, whereof no reaſon can bee yeelded; ſo as we affect the place, not becauſe it is better then others, but becauſe it is our owne: Sen. Ep. 66 *Ulyſſes* doth no leſſe value the rockie ſoile of his hard and barren *Ithaca*, than *Agamemnon* doth the noble walls of his rich and pleaſant *Mycenæ*: I grant this relation hath ſo powerfull an influence upon our hearts naturally, as is pretended; yet ſuch a one as is eaſily checked with a ſmall unkindneſſe: How many have we knowne, who upon an actuall affront (not of the greateſt) have diverted their reſpects from their Native Countrey, and out of a ſtrong alienation

of

of minde have turned their love into Hostility: We shall not need to seek far for Histories, our times and memories will furnish us too well: Doe we not see those, who have sucked the breast of our common mother, upon a little dislike, to have spit in her face? Can we not name our late home-bred compatriots, who upon the dis-reliſh of some displeasing Laws, have flowne off from their Countrey, and suborned Treasons, and incited Forraign Princes to our invasion? So as thou seest this Naturall affection is not so ardent in many, but that it may bee quenched with a mean discontentment. If therefore there were no other ground of thine affliction, thy sorrow is not so deep rooted, but that it may be easily pulled up.

Sect. 2. *Comfort from the benefit of self conversation.*

It is not the aire or earth that thou standest upon; it is the Company, thou saiest, from

which it is a kinde of death to part: I shall leave all acquaintance and conversation, and be cast upon strange faces, and languages that I understand not; my best entertainment will bee solitude, my ordinary, inhospitality: What dost thou affright thy selfe, my son, with these buggs of needlesse terrour? Hee is not worthy of the name of a Philosopher, much lesse of a Christian Divine that hath not attained to be absolute in himselfe; and which way soever he is cast, to stand upon his owne bottome; and that if there were no other men left in the world, could not tell how to enjoy himselfe. It is that within us, whereby we must live, and bee happy: some additions of complacency may come from without: sociable natures, (such is mans) seeke and finde pleasure in conversation; but if that bee denied, sanctified spirits know how

how to converse comfortably with their God, and themselves.

Sect. 3. *Examples of those holy ones that have abandoned society.*

How many holy ones of old have purposely withdrawn themselves from the company of men, that they might bee blessed with an invincible society; that have exchanged Cities for deserts, houses for caves, the sight of men for beasts, that their spirituall eies might be fixed upon those better objects, which the frequence of the world held from them? Necessity doth but put thee into that estate, which their piety affected. Oh! but to be driven to forsake Parents, Kinsfolke, Friends, how sad a case must it needs bee? What is this other then a perfect distraction? What are wee but pieces of our Parents? And what are Friends but parts of us? What is all the world to us without these comforts? When thou hast said all, my son,

son, what is befalne thee o-ther, then it pleased God to enjoyne the Father of the faithfull? *Get thee out of thy Countrey, and from thy kindred,* Gen 3.1. *and from thy Fathers house, into a Land that I will shew thee*: Lo, the same God by the command of authority cals thee to this secession; If thou wilt shew thy selfe worthy to bee the Son of such a Father, doe that in an humble obedience to God, which thou art urged to doe by the compulsion of men: But what so grievous a thing is this? Dost thou thinke to finde God where thou goest? Dost thou make full account of his company both all along the way, and in the end of thy journey? Hath not hee said, (who cannot faile) *I will not leave thee nor forsake thee*? Certainely, he is not worthy to lay any claime to a God, that cannot finde Parents, kindred, friends in him alone: Be-

Besides, he that of very stones could raise up children unto *Abraham*, how easily can hee, of inhospitall men, raise up friends to the sons of *Abraham*? Only labour thou to inherit that faith wherein hee walked; that alone shall free-denizen thee in the best of forraigne states, and shall entertaine thee in the wildest desarts.

Sect 4. *The advantage that hath been made of removing.*

Thou art cast upon a forraign Nation: Be of good cheare; we know that flowers removed grow greater; and some plants which were but unthriving, and unwholsome in their owne soile, have growne both safe and flourishing in other Climates. Had *Joseph* been ever so great, if he had not been transplanted into *Egypt*? Had *Daniel* and his three companions of the Captivity ever attained to that honour in their native Land? How many have wee knowne, that have found

found that health in a change of aire, which they could not meet with at home? In *Affrick* the south wind clears up; and the north is rainy. Looke thou up still to that hand which hath translated thee; awaite his good pleasure: Bee thou no stranger to thy God it matters not who are strangers unto thee.

Sect. 5. *The right that we haveIn any Country, and in God.*

Thou art a banished man: How canst thou bee so, when thou treadest upon thy Fathers ground? *The earth is the Lords, and the fulnesse of it*: In his right, where ever thou art, thou maiest challenge a spirituall interest: *All things* (saith the Apostle, *are yours, and you are Christs, and Christ is Gods.* No man can challenge thee for a stranger, that is not thy Fathers child.

1 Cor. 3. 21, 22, 23.

Thine exile separates thee from thy friends: This were no small affliction, if it might not be abundantly remedied.

That

That was a true word of *Laurentius*, That where two faithfull friends are met, God makes up a third: But it is no lesse true; That where one faithfull spirit is, there God makes up a second: One God can more than supply a thousand friends.

Sect. 6. *The practise of voluntary travell.*

Thy banishment bereaves thee of the comfort of thy wonted companions: Would not a voluntary travell doe as much? Dost thou not see thousands that do willingly for many yeares change their Country for forraigne Regions; taking long farewels of their deare friends, and comrades: some out of curiosity, some out of a thirst after knowledge, some out of covetous desire of gaine? What difference is there betwixt thee and them, but that their exile is voluntary, thy travell constrained? And who are then these whom thou art so sorry to forgo? Dost thou

thou not remember what *Crates* the Philosopher said to a young man that was beset with paraſticall friends? Young man, ſaid he, I pitty thy ſolitude: Perhaps thou maieſt be more alone in ſuch ſociety, than in the wilderneſſe: ſuch converſation is better loſt then continued; if thou canſt but get to bee well acquainted with thy ſelfe, thou ſhalt be ſorry that thou wert no ſooner ſolitary.

Sect. 7. *All are pilgrimes.* 1 Pet 2.11 Heb.11.13 2 Cor.5.6. Heb.11.16

Thou art out of thy Countrey: VVho is not ſo? VVe are all *Pilgrimes* together with thee: *Whiles we are at home in the body, we are abſent from the Lord*: Miſerable are wee, if our true home be not above; that is the better Countrey which wee ſeeke, even an heavenly, and thither thou maieſt equally direct thy courſe in whatſoever Region. This center of earth is equidiſtant from the glorious circumference of heaven:

heaven: if wee may once meet there, what need wee make such difference in the way.

Comforts against the losse of the senses: of sight, and hearing.

THou hast lost thine eyes: A losse, which all the world is uncapable to repaire: Thou art hereby condemned to a perpetuall darknesse: For, *the light of the body is the eye: and if the light that is in thee bee darknesse, how great is that darknesse?* Couldst thou have foreseen this evill, thou hadst anticipated this losse, by weeping out those eyes for griefe, which thou must forego. There are but two waies, by which any outward comfort can have accesse to thy soule; The Eye, and the Eare: one of them is now fore-closed for ever. Yet know, my son, thou hast two other

Sect. 2. *Comfort from the two inward lights of reason and faith.* Mat. 6. 22, 23.

other inward eyes, that can abundantly supply the want of these of thy body; The eye of Reason, and the eye of Faith: the one, as a man; the other, as a Christian: Answerable whereunto there is a double light apprehended by them; Rationall, and divine: *Solomon* tels thee of the one; *The spirit of man is the Candle of the Lord, searching all the inward parts of the belly*: The beloved Disciple tels thee of the other; *God is light, and we walke in the light, as he is in the light*: Now these two lights are no lesse above that outward and visible light, whereof thou art bereaved, then that light is above darkenesse: If therefore by the eye of Reason thou shalt attaine to the cleare sight of intelligible things; and by the eye of Faith, in the sight of things supernaturall and Divine: the improvement of these better eyes, shall make a large amends

Pro. 20. 27.

1 Ioh. 1. 5, 7.

amends for the lack of thy bodily sight.

Thy sight is lost: Let mee tell thee what *Antony* the Hermite (whom *Russinus* doubts not to stile blessed) said to learned (though blind) *Didymus* of *Alexandria*: Let it not trouble thee, O *Didymus*, that thou art bereft of carnall eyes, for thou lackest even those eyes which Mice, and Flies, and Lyzards have: but rejoyce that thou hast those eyes which the Angels have, whereby they see God, and by which thou art enlightned with a great measure of knowledge. Make this good of thy selfe, and thou shalt not be too much discomforted with the absence of thy bodily eyes. Sect. 2. *The supply of better eyes.* Russinus Hist. l. 2. c. 7

Thine eyes are lost: The chiefe comfort of thy life is gone with them: *The light is sweet*, saith *Solomon*; *and a pleasant thing it is for the eyes to behold the sun.* Hath not God Sect. 3. *object of our inward sight.* Eccl. 11. 7.

God done this purposely, that he might set thee off from all earthly objects, that thou mightest so much the more intentively fix thy self upon him, and seek after those spirituall comforts, which are to bee found in a better light: Behold the Sun is the most glorious thing that the bodily eyes can possibly see: thy spirituall eyes may see him that made that goodly and glorious creature, and therefore must needs be infinitely more glorious than what he made. If thou canst now see him the more, how hast thou but gained by thy losse?

Sect. 4. *The ill offices done by the eyes.* 1 Sam. 11. 1

Thou art become blinde: Certainly, it is a sore affliction. The men of *Jabesh-Gilead* offered to comply with the Tyrant of the *Ammonites*, so far as to serve him: but when he required the losse of their right eyes, as a condition of their peace, they will rather hazard

hazard their lives in an vnequal war; as if seruitude and death were a lesse mischiefe then one eyes losse, how much more of both? For though one eye be but *testis singularis*, yet the euidence of that is as true, as that of both; yea, in some cases more: for when we would take a perfect aime, wee shut one eye, as rather an hinderance to an accurate information: yet for ordinary vse, so do wee esteeme each of these lights, that there is no wise man but would rather lose a limbe than an eye: Although I could tell thee of a certaine man not lesse religious than witty, who when his friends bewailed the losse of one of his eyes, askt them, Whether they wept for the eye which he had lost, or the eye which remained? VVeep rather, said hee, for the enemy which staies behind, then for the enemy that is gone. Loe, this man lookt

Bromiard v. Sensus.

lookt upon his eyes, with eyes different from other mens; he saw them as enemies, which others see as officious servants, as good friends, as deare favourites: Indeed, they are any or all of these according as they are used: good servants, if they goe faithfully on the errands wee send them, and returne us true intelligence: Good friends, if they advise and invite us to holy thoughts: enemies, if the suggest and allure us to evill. If thine eye have been imployed in these evill offices to thy soule, God hath done that for thee, which he hath in a figurative sense enjoyned thee to doe to thy selfe: *If thy right eye offend thee, plucke it out, and cast it from thee; for it is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

Mat. 5. 29.

Thou

Thou haſt loſt thine eyes, and together with them much earthly contentment: But withall thou art hereby freed of many temptations: thoſe eyes were the inlets of ſin; yea, not onely the meere paſſages by which it entred, but ſubtle agents in the admiſſion of it: the very Pandors of luſt, for the debauching of the ſoule. How many thouſands are there, who on their death-beds, upon the ſad recalling of their guilty thoughts, have wiſhed they had been borne blind? So as if now thou have leſſe joy, thou ſhalt ſin leſſe: neither ſhall any vaine objects call away thy thoughts from the ſerious and ſad meditation of ſpirituall things. Before, it was no otherwiſe with thee, then the Prophet *Jeremiah* reports it to have been with the Jews, that *death is come up by the windows*. So it was with our great Grand-mother *Eve*:

Sect. 5. *Freedome from temptations by the eyes, and from ſorrows.*

Ier. 9. 21.

Gen.3.6. *Eve* ; *shee saw the tree was pleasant to the eyes, and* there-upon *tooke of the fruit.* So it hath been ever since with all the fruit of her wombe, both

Gen.6.2. in the old, and latter world: *The Sons of God saw the daughters of men that they were faire and they took them wives of all which they chose*: Insomuch, as not filthy lusts onely, but even adulteries take up their lodgings in the eye: there the blessed Apostle finds them; *Having eyes* (saith he) *full of*

2 Pet.2.14 *adultery, and that cannot cease from sin.* Whiles therefore, thine *heart walked after thine*

Iob 31.7. *eyes*, as *Iob* speakes, it could doe no other but *carry thee*

P.10.7.27. *down to the chambers of death*: thou art now delivered from that danger of so deadly a misguidance.

Hath not the losse of thine eyes, withall, freed thee of a world of sorrows? The old word is, what the eye views not,

not, the heart rues not: Hadst thou but seene what others were forced to behold, those fearfull conflagrations, those piles of murthered carkases, those streames of Christian bloud, those savage violences, those mercilesse rapines, those sacrilegious outrages, thine heart could not chuse but bleed within thee: Now thou art affected with them only a-loose off, as receiving them by the perfect intelligence of thine eare from the unfeeling relation of others.

The cheerfulnesse of some blind men.

Thine eyes are lost, what need thy heart to goe with them? I have known a blinde man more cheerefull then I could be with both mine eyes: Old *Isaac* was dark-sighted when hee gave the blessing (contrary to his owne intentions) to his Sonne *Jacob*, yet it seemes hee lived forty yeares after, and could bee pleased then to have good chear made

Gen. 27. 25 him with *wine and venison*; our life doth not lye in our eyes; Pro 18. 14. *The spirit of man is that which upholds his infirmities*; Labour to raise that to a chearfull disposition; even in thy bodily darknesse, Esth. 8. 16. *there shall be light and joy* to thy soule.

Sect. 7. *The supply which God gives in other faculties.*

Hath God taken away thine eyes? But hath hee not given thee an abundant supply in other faculties? Are not thine inward senses the more quick? Thy memory stronger, thy phantasie more active, thy understanding more apprehensive? The wonders that wee have heard, and read of blind mens memories, were not easie to beleeve, if it were not obvious to conceive, that the removall of all distractions gives them an opportunitie both of a carefull reposition of all desired objects, and of a sure fixednesse of them where they are laid: Hence have wee seen it com to passe, that some blind

blind men have attained to those perfections, which their eyes could never have scoffed them in? It is very memorable that our Ecclesiasticall Story reports of *Didymus* of *Alexandria*, who being blind from his infancy, through his prayers, and diligent endeavours, reacht unto such a high pitch of knowledge in Logick, Geometry, Arithmetick, Astronomy, as was admired by the learned Masters of those arts; and for his rare insight into Divinity, was by great *Athanasius* approved to be the Doctor of the Chaire in that famous Church What need we doubt of this truth, when our owne times have so clearely seconded it; having yeelded divers worthy Divines, Gods Seers bereaved of bodily eyes; amongst the rest there was one in my time, very eminent in the University of *Cambridge*, (whom I had occasion to dis-

Ruffin. Eccl. hist. l. 2. c 7.

Mr *Fisher* of *Trinity* Colledge in *Cam*

pute with for his degree) of great skill both in Tongues and Arts, and of singular acuteness of judgement. It is somewhat strange that *Suidas* reports of *Neochides*, that being a blind man he could steale more cunningly then any that had use of eyes; Sure, I may say boldly of our *Fisher*, that he was more dextrous in picking the locks of difficult Authors, and fetching forth the treasures of their hidden senses, than those that had the sharpest eyes about them: insomuch as it was noted, those were singular Proficients which implosed themselves in reading to him; if they read Books to him, hee read Lectures the while to them; and still caught more then hee learned. As for the other outward senses, they are commonly more exquisite in the blinde; Wee read of some who have been of so accurate a touch, that by their very

Suidas ex Aristophane.

feeling

feeling they could distinguish betwixt black and white; And for the eare, as our * Philosophers observe, that sounds are sweeter to the blind, then to the sighted, so also that they are more curiously judged of by them; the vertue of both those senses being now contracted into one. But the most perfect recompence of these bodily eyes, is in the exaltation of our spirituall, so much more enlightned towards the beatificall vision of God, as they apprehend more darknesse in all earthly objects; certainly, thou shalt not misse these materiall eyes, if thou maiest finde thy soule thus happily enlightned.

* The Lord Verul. F. Bacon in his Naturall History.

Sect. 8. *The benefits of the eyes which once we had.*

Thine eyes are lost; It is a blessing that once thou hadst them; hadst thou been borne blind, what a stranger hadst thou (in all likelihood) been to God and the world? Hadst thou not once seen the face of

this Heaven, and this Earth, and this Sea, what expreſſions could have made thee ſufficiently apprehenſive of the wonderfull workes of thy Creator? What diſcourſe could have made thee to underſtand what light is? What the Sun the fountaine of it, what the heavens, the glorious region of it, and what the Moon and Stars illuminated by it? How couldſt thou have had thy thoughts raiſed ſo high, as to give glory to that great God, whoſe infinite power hath wrought all theſe marvellous things? No doubt, God hath his owne waies of mercy, even for thoſe that are borne darke; not requiring what hee hath not given; graciouſly ſupplying by his ſpirit in the veſſell of his Election, what is wanting in the outer-man; ſo as even thoſe that could never ſee the face of the world, ſhall ſee the face of the God that made it: But in

an

anordinary course of proceeding, those which have been blind from their birth, must needs want those helps of knowing and glorifying God in his mighty works which lie open to the seeing: These once filled thine eyes, and stay with thee still after thine eyes have forsaken thee; What shouldst thou doe but walke on in the strength of those fixed thoughts, and be alwaies adoring the Majesty of that God whom that sight hath represented unto thee so glorious, and in an humble submission to his good pleasure strive against all the discomforts of thy sufferings. Our Story tels us of a valiant Souldier (answerable to the name hee bore) *Polyzelus*, who after his eyes were struck out in the Battel, covering his face with his Target, fought still, laying about him as vehemently, as if he had seen whom to smite. So do thou, my son, *Suides v. Hippias.*

with no leſſe courage; let not the loſſe of thine eyes hinder thee from a chearfull reſiſtance of thoſe ſpirituall enemies, which labour to draw thee into an impatient murmuring againſt the hand of thy God: wait humbly upon that God who hath better eyes in ſtore for thee, than thoſe thou haſt loſt.

Sect. 9. *The ſupply of one ſenſe by another.*

Thou haſt loſt thy hearing: It is not eaſie to determine whether loſſe is the greater, of the Eye, or of the Eare: both are grievous. Now all the world is to thee as dumb, ſince thou art deafe to it: How ſmall a matter hath made thee a meere cypher amongſt men! Theſe two are the ſenſes of inſtruction: there is no way for intelligence to be conveyed to the ſoule, whether in ſecular or in ſpirituall affaires. The eie is the window, the eare is the doore by which all knowledge enters: In matters of obſervation,

vation, by the eye; in matter of *faith*, by the *Eare*. Had it pleased God to shut up both these senses from thy birth, thy estate had been utterly disconsolate: neither had there been any possible accesse for comfort to thy soule: and if he had so done to thee in thy riper age, there had been no way for thee but to live on thy former store: But now that he hath vouchsafed to leave thee one passage open, it behoves thee to supply the one sense by the other, and to let in those helps by the window, which are denied entrance at the doore. And since that infinite goodnesse hath been pleased to send thee thine eare so long, as till thou hast laid the sure grounds of faith in thy heart; now thou maiest worke upon them, in this silent opportunity, with heavenly meditations, and raise them up to no lesse height, then thou mightest have done Rom. 10. 17

by the help of the quickest eare.

It is well for thee, that in the fulnesse of thy senses thou wert carefull to improve thy bosome as a Magazine of heavenly thoughts, providing with the wise Patriarch for the seven yeares of dearth: Otherwise, now that the passages are thus blocked up, thou couldst not but have been in danger of a famishing. Thou hast now abundant leisure to recall and ruminate upon those holy counsels which thy better times laid up in thy heart, and to thy happy advantage findest the difference betwixt a wise providence, and a careless neglect.

Sect. 10. *The better condition of the inward eare.*

Thine outward hearing is gone: But thou hast an inward and better eare, whereby thou hearest the secret motions of Gods spirit which shall never be lost: How many thousands whom thou envyest, are in a worse

worse condition; they have an outward and bodily eare, whereby they heare the voice of men; but they want that spirituall eare, which perceives the least whisperings of the holy Ghost: Eares they have, but not hearing eares; for fashion, more then use; Wise *Solomon* makes and observes the distinction; *The hearing eare, and the seeing eye, the Lord hath made even both of them:* And a greater then *Solomon* can say of his former auditors, *Hearing they heare not.* If thou have an eare for God, though deafe to men; How much happier art thou then those millions of men, that have an eare for men, and are deafe to God?

Prov. 20. 12.

Mat. 13. 13.

Thou hast lost thy hearing; and therewith no small deale of sorrow; How would it grieve thy soule to heare those woefull ejaculations, those pittifull complaints, those hideous blas-

Sect. 11. *The griefe that arises from hearing evill.*

blaſpemies, thoſe mad paradoxes, thoſe helliſh hereſies, wherewith thine eare would have been wounded, if it had not been barred againſt their entrance? It is thy juſt griefe that thou miſſeſt of the hearing of many good words: It is thy happineſſe that thou art freed from the hearing of many evill. It is an even lay betwixt the benefit of hearing good, and the torment of hearing evill.

Comforts againſt Barrenneſſe.

Sect. 1. *The bleſſing of fruitfulneſſe ſeaſoned with ſorrows.* Gen. 15 2: Gen. 30 1.

THou complaineſt of dry loins and a barren womb: ſo did a better man before thee, even the Father of the faithfull: *What wilt thou give mee, ſeeing I goe childleſſe?* So did the wife of faithfull *Iſrael, Give me children, or elſe I die.* So deſirous hath Nature been, even

eren in the holiest, to propagate it selfe, and so impatient of a deniall: *Lo, children and the fruit of the wombe are an heritage and gift that commeth from the Lord. Happy is he that hath his quiver full of such shafts.* It is the blessing that *David* grudged to wicked ones, *They have children at their desire.* It was the curse that God inflicted upon the family of *Abimelech* King of *Gerar*, that *he closed up all the wombes in the house for Sarahs sake*: And the Judgement threatned to *Ephraim*, is *a miscarrying wombe, and dry breasts.* And *Jeconiah's* sad doome is. *Write this man childelesse*: As on the contrary, it is a speciall favour of God *that the barren hath borne seven*: And it is noted by the Psalmist, as a wonder of Gods mercy, That *hee maketh the barren woman to keepe house, and to bee a joyfull mother of children.* It is pity he

Psa. 127. 4. Vers. 6. Psa. 17. 14. Gen. 20. 17, 18. Hos. 9. 14. Ier. 22. 30. 1 Sam. 2. 5. Psa. 113. 8.

he was ever borne, that holds not Children a blessing: yet not simple and absolute, but according as it may prove. She hath a double favour from God, that is a joyfull Mother of Children: many a one breeds her sorrow, breeds her death. There is scarce any other blessing from God seasoned with so much acrimony both of misery and danger. Do but lay together the sick fits of breeding, the painefull throws of travell, the weary attendances of nursing, the anxious cares of education, the feares and doubts of mis-guidance, the perpetuall solicitude for their provision; the heart breaking griefe for their miscarriage, and tell mee whether thy bemoaned sterility have not more ease, lesse sorrow.

Sect. 2. *The pains of child bearing.*

It is thy sorrow then that thou art not fruitfull: Consider that thou art herein freed from a greater sorrow: *In sor-*

row ſhalt thou bring forth Children. Doe but thinke upon the ſhrieks and torments that thou haſt ſeen and heard in the painefull travels of thy Neighbours: One thou haſt ſeene wearying the daies and nights in reſtleſſe pangs, and calling for death in a deſpaire of delivery: Another after the unprofitable labours of Midwives, forced to have her bowels ranſackt by the hand of another Sex. One hath her dead burthen torne from her by peece-meale; another is delivered of her life and birth together: One languiſheth to death after the hand of an unskillfull Midwife; another is weary of her life through the ſoreneſſe of her breaſts: All theſe ſorrows thou haſt eſcaped by this one: in theſe regards, how many whom thou envieſt, have thought thee happier then themſelves? Gen. 3. 16.

Thou

Sect. 3. *The misery of ill disposed and undutiful children.*

Thou art afflicted that thou art not a mother: Many a one is so, that wishes she had been barren: If either the child prove deformed and mis-shapen; or upon further growth, unnaturall and wicked; what a Corrosive is this to her that bore him? *Rebecca* thought it long to be (after her marriage) twenty years childlesse; her holy husband (at sixty yeares age) prayes to God for issue by her: his devotion (as the Jewish Doctors say) carried him to mount *Moriah* for this purpose, that in the same place where his life was miraculously preserved from the knife of his Father, it might by the like miracle be renewed in his posterity: God hears him; *Rebecca* conceives: but when shee felt that early combat of her strugling twins in her wombe, she can say, *If it be so, why am I thus?* And when she saw a child come forth all clad

Gen. 25. 20, 21.

Gen. 25. 22

Gen. 25. 25

clad in haire, and after saw his conditions no lesse rough then his hide, doe wee not thinke shee wished that part of her burden unborne? Certainely, children are according to their proofe, either blessings, or crosses. Haste thou a child well disposed, well governed? *A wise Son maketh a glad Father.* Haste thou a child disorderly and debauched? *A foolish Son is the heavinesse of his Mother; and the calamnity of his Father.* Haste thou a Son that is unruly, stubborne unnaturall? as commonly the scyens over-rule the flock? *Hee that wasteth his Father, and chaseth away his Mother, is a sonne that causeth shame, and bringeth reproach.* And if such a Son should live and die impenitent, what can be answerable to the discomfort of that Parent who shall think that a peece of himself is in hell.

Gen 27.41

Pro.10.1.
Pro.15.20.

Pro.10.1.
Pro.19 13.

Pro.19.26.

Thou

Sect. 4. *The cares of parents for their children.*

Thou hast no children: As thou hast lesse joy, so thou hast lesse trouble: It is a world of worke and thoughts that belong to these living possessions. *Artemidorus* observes, that to dreame of children, imports cares to follow. Surely, as they are our greatest cares, so they bring many lesser cares with them: Before thou hadst but one mouth to feed now many. And upon whom doth this charge lye, but upon the Parent? Not nature onely, but Religion cast it upon him: For *if any provide not for his owne, especially for those of his owne house, he hath denied the Faith, and is worse then an Infidell.* Dost thou not see that many suckers growing up from the root of the tree, draw away the sap from the stock? and many rivulets let out from the maine Channell leave the streame shallow: So it must be with thee, and thine: But this

Artemidor. de insomniis, l. 1. c. 16.

1 Tim. 5. 8

this expence is not more necessary than comfortable. I remember a great man comming to my house at *Waltham*, and seeing all my children standing in the order of their age, & stature, said, These are they that make rich men poore: But he straight received this answer; Nay, my Lord, these are they that make a poore man rich; for there is not one of these whom we would part with for all your wealth. Indeed, wherefore do we receive, but to distribute? and what are we but the Farmers of those wee leave behind us? And if we do freely lay out our substance before-hand for their good, so much of our rent is happily cleared. It is easie to observe, that none are so gripple and hard-fisted, as the childlesse; whereas those who for the maintenance of large Families, are inured to frequent disbursements; finde such experience

perience of Divine providence in the faithfull managing of their affaires, as that they lay out with more chearefulneſſe than they receive ? Wherein their care muſt bee abated, when God takes it off from them to himſelfe ; and if they be not wanting to themſelves, their faith gives them eaſe, in caſting their burden upon him who hath both more power and more right to it, ſince our children are more his than our owne ? He that feedeth the *young Ravens*, can he faile the beſt of his Creatures ? Worthy Mr *Greenham* tels us of a Gentlewoman who comming into the Cottage of a poore neighbour, and ſeeing it furniſhed with ſtore of children, could ſay, Here are the mouthes, but where is the meat ? but not long after ſhee was paid in her owne coine, for the poor woman comming to her after the buriall of her laſt,

Pſal. 147. 9

last, and now onely child, inverted the question upon her, here is the meat but where are the mouthes? Surely, the great house-keeper of the world, whose charge wee are, will never leave any of his menials without the bread of sufficiency; and who are so fit to be his Purveyors as the Parents for their owne brood? Nature hath taught the very Birds to pick out the best of the graines for their young? Nature sends that moisture out of the root which gives life to the branches, and blossomes. Sometimes indeed, it meets with a kind retaliation; some Storke-like disposition repaies the loving offices done by the Parents in a dutifull retribution to their age or necessity: But how often have wee seene the contrary? Here, an unsatisfiable importunity of drawing from the Parent that maintenance which is but necessary for

for his owne subsistance; So we have seen a young Bat hanging on the teat of her damme for milke, even when she is dying: So we have seen some insatiable Lambs forcing the udder of their dammes, when they have been as bigge as the Ewe that yeaned them: There an undutifull and unnatural neglect, whether in not owning the meanneſſe of thoſe that begot them; or in not ſupporting the weakneſſe of their decayed eſtate by due maintenance. Ingratitude is odious in any man, but in a child monſtrous.

Sect. 5. *The great griefe in the loſſe of children.*

It is thy griefe that thou never hadſt a child; Beleeve him that hath tried it, there is not ſo much comfort in the having of children, as there is ſorrow in parting with them, eſpecially, when they are come to their proofe; when their parts, and diſpoſition here raiſed our hopes of them, and dou-

doubled our affection towards them? And as (according to the French Proverb) he that hath not cannot lose; so contrarily, he that hath must lose; our meeting is not more certain than our parting; either we must leave them, and so their griefe for us must double ours; or they must leave us, and so our griefe for them must be no less then our love was of them. If then thou wilt be truly wise, set thy heart upon that only absolute good, which is not capable of losing: Divided affections must needs abate of their force; now since there are no objects of darknesse which might distract thy love, be sure to place it wholly upon that infinite goodnesse which shall entertaine it with mercy, and reward it with blessednesse. If *Elkanah* therefore could say to his barren Wife *Hannah, Why weepst thou? and why is thy heart heavy? am not I better to* 1 Sam. 1. 8.

thee

thee then ten ſons? How much more comfortably maieſt thou hear the Father of mercies ſay to thy ſoule, why is thy heart heavy? am not I better to thee than ten thouſand ſons.

Comforts againſt want of ſleep.

Sect. 1. *The miſery of the want of reſt, with the beſt remedy.*

THou art afflicted with want of ſleepe? A complaint incident to diſtempered bodies and thoughtfull minds: Oh how wearisome a thing it is to ſpend the long night in toſſing up and downe in a reſtleſſe bed in the chaſe of ſleep, which the more eagarly it is followed flies ſo much the farther from us! Couldſt thou obtain of thy ſelf to forbear the deſire of it, perhaps it would come alone; now that thou ſueſt for it (like to ſome froward peece) it is coy and overly and puniſhes thee with thy long-

ing:

ing: Loe, he that could command an hundred and seven and twenty Provinces, yet could not command rest; *On that night his sleep departed from him*; neither could hee either forced, or entreated to his bed. And the great *Babylonian* Monarch, though he laid some hand on sleep, yet hee could not hold it, for *his sleep brake from him*: And for great and wise *Solomon*, it would not so much as come within his view, *Neither night nor day seeth hee sleep with his eyes*: Surely, as there is no earthly thing more comfortable to nature, then bodily rest, so there is nothing whose losse is more grievous and disheartning; if the senses bee not sometimes in meet vicissitudes, tyed up, how can they choose but run themselves out of breath, and weary and spend themselves to nothing? If the body be not refreshed with a

Esth. 6.1.

Dan. 2.1.

Eccl. 8,16.

Ier. 31.26.

moderate enterchange of repoſe, how can it but languiſh in all the parts of it? And as commonly the ſoule followes the temper of the body, how can that but finde a ſenſible diſcompoſure and debilitation in all her faculties and operations? Do not we ſee the ſavageſt Creatures tamed with want of reſt? Do not we finde this rack alone to have beene torture enough to fetch from poore ſoules a confeſſionall diſcovery of thoſe acts they never did? Do not we find raveries and frenzies the ordinary attendants of ſleepleſſeneſſe? Herein therefore thy tongue hath juſt cauſe to complaine of thine eyes. For remedy, inſtead of cloſing thy lids to wait for ſleep; liſt up thy ſtiffe eyes to him, that *giveth his beloved reſt*: what ever be the meanes he it is that holdeth thine *eyes waking*: He that made thine eyes, keeps off ſleep from thy body,

Pſa. 127. 2.

Pſal. 77 4.

body, for the good of thy soul: let not thine eyes wake without thy heart. The Spouse of Christ can say, *I sleep, but my heart waketh*; how much more should she say, Mine eies wake, and my heart waketh also? When thou canst not see sleep with thine eyes, labour to see him that is invisible: One glimpse of that light is more worth, then all the sleep that thine eyes can be capable of: give thy selfe up into his hands, to be disposed off at his will: What is this sweet acquiescence, but the rest of the soule? Which if thou canst find in thy selfe, thou shalt quietly digest the want of thy bodily sleep. Cant. 5. 4.

Sect. 2. *The favour of freedome from pain.*

Thou wanteſt sleep: Take heed thou do not aggravate thine affliction: It is onely an evill of losse, no evill of sense, a meere lack of what thou wisheſt; not a paine of what thou feeleſt. Alas, how many

besides want of rest, are tormented with intolerable torments in all the parts of their body: who would thinke themselves happy, if they might be put into thy condition: might they but have ease, how gladly would they forbeare rest? Be not therefore so much troubled that it is no better with thee, but rather be thankfull that it is no worse.

Sect. 3. *The favour of health without sleep.*

Thou lackest sleep, a thing that we desire not so much for its owne sake, as in a way to health. What if God be pleased so to dispose of thee, as to give thee health without it? So he hath done to some. It is a small matter that *Goulart* reports out of *Gasper Wolfius*, of a woman in *Padua* that continued fifteen daies and nights without sleep. That is very memorable which *Seneca* tels us of great *Mecanas*, that in three years hee slept not (*ne hora momento*) so much as the space

Soul. Hostoiries Memorables. c. Veilles.

of

of an houre: which however, *Lipsius* thinks good to mitigate with a favourable construction, as conceiving an impossibility of an absolute sleeplesse-nesse; yet if we shall compare it with other instances of the same kind, we shall finde no reason to scruple the utmost rigour of that relation; That a frantick man (of whom *Fernelius* writes) should continue 3 yeare and two months without any sleep at all, is no wonder, in comparison of that which learned *Heurnius* tels us, upon good assurance given him, when he was a Student in *Padua*, that *Nizolius* the famous *Ciceronian*, lived ten whole yeares without sleep. And even in our time and climate I have been informed by credible testimonie, that Monsieur *L' Angler*, a French Physitian at *London* lived no fewer yeares altogether sleeplesse. But that exceeds all example,

Patholog. l. 5. c. 2.

Lib. De morbis capitis, c. 16.

Goulart. ibidem.

which Monsieur *Goulart* reports out of an Author of good reputation, of a certaine Gentlewoman, who for thirty five yeares remained without any sleep, and found no inconvenience of distemper thereby, as was witnessed by her husband and servants. Loe, the hand of God is not shortned: He who in our time miraculously protracted the life of the Maid of *Ad. wres* to many yeares without meat; hath sustained the lives of these forenamed persons thus long, without sleep, that it might appeare, *Man lives not by meat*, or sleep *only, but by every word that proceedeth out of the mouth of God.* If he should please to bless thee with a sleeplesse health, the favour is far greater, then if he allowed thee to snort out thy time in a dull unprofitable rest.

Mat. 4. 8. Deut. 4. 3.

Sect. 4 *Sleep but a symptome of mortality.*

Thou wantest sleepe: *Behold, he that keepeth* Israel *doth neither slumber nor sleep*: and those

those blessed spirits that doe continually see the face of God, never sleep. Sleep is but a symptome of frail mortality: whereof the lesse we doe or can partake, we come so much the nearer to those spirituall natures whose perfection makes them uncapable of sleep. Hereupon it was that those retired Christians in the Primitive times, which affected to come nearest to an Angelicall life, wilfully repelled sleep, neither would ever admit it, till it necessarily forced it selfe upon them. Loe when, thou sufferest no more out of the distemper of humours, or unnaturall obstructions then better men have willingly drawn upon themselves out of holy resolutions. It is but our construction that makes those things tedious to us, which have been well taken by others.

Sozomen. l. 6. c. 39.

Sect. 5. *No use of sleep whither we are going.*

Thou wantest sleep; Have patience, my son, for a while;

thou art going where there shall be no need, no use of sleepe, and in the meane time, thy better part would not, cannot rest: though the gates bee shut, that it cannot shew it selfe abroad, it is ever, and ever will be active. As for this earthly peece, it shall ere long sleep its fill, where no noise can wake it, till the *voice of the Archangell, and trumpet of God shall call it* up in the morning of the Resurrection.

1 Thes. 4. 16.

Comforts against the inconveniences of old age.

Sect. 1. *The illimitation of age, and the miseries that attend it.*

OLd age is that which wee all desire to aspire unto; and when wee have attained, are as ready to complaine of as our greatest misery: verifying in part that old observation, That Wedlock and Age are things which wee desire, and repent of. Is this our ingrati-

tude,

tude, or inconstancy, that we are weary of what we wished? Perhaps this accusation may not be universall: There is much difference in constitutions, and much latitude in old age: Infancy and youth have their limits, age admits of no certaine determination: at seventy yeares *David* was old, and stricken in yeares: and they *covered him with clothes but he gat no heat*: Whereas *Caleb* can professe, *Now loe, I am fourscore and five yeares old: as yet I am as strong this day as I was in the day that Moses sent me to spie out the Land: as my strength was then, even so is my strength now, for warre, both to goe out, and come in.* And beyond him, *Moses was an hundred and twenty yeares old*, when his eye was not dimme, nor his naturall strength abated. *Methuselah* was but old, when hee was nine hundred sixty five. But as

1 Kin. 1. 1.

Iosh. 14. 10, 11.

Deut. 34. 7.

Gen. 5. 27.

for the generality of mankinde, the same *Moses*, who lived to see an hundred and twenty yeares, hath set mans ordinary period at halfe his owne terme: *The daies of our years, are three-score yeares and ten: and if by reason of strength they be four-score yeares, yet is their strength, labour and sorrow*: Loe, four-score yeares alone, are load enough for the strength (much more for the weaknesse) of rage: but when labour and sorrow are added to the weight, how can we but double under the burden? he was both old and wise, that said out of experience, that our last daies are the dregs of our life: the clearer part is gone, and all drawne out, the lees sink down to the bottome; who can expresse the miserable inconveniences that attend old age! wherein our cares must needs be multiplied according to the manifold occasions of our affaires:

Psa. 90. 10.

Sen. Ep. 58

For

For the world is a net, wherein the more we stirr, the more we are intangled. And for our bodily grievances, what varieties doe wee here meet withall? VVhat aches of the Bones, what belking of the Joynts, what convulsions of Sinewes, what torments of the Bowels, Stone, Collecke, Strangury? what distillations of Rhume, what hollow Coughs, what weaknesses of retention, expulsion, digestion, what decay of senses? As age is no other then the common sewer into which all diseases of our life are wont to empry themselves; VVell therefore might *Sarah* say, *After I am waxed old shall I have pleasure?* And good *Barzillai* justly excuses himselfe for not accepting the gracious invitation of *David*: *I am this day fourscore years old, and can I discern between good and evill? Can thy servant taste what I eate, or what I drinke?* Gen. 18. 12. 2 Sam. 19. 35.

Can

Can I heare any more the voice of singing men, and singing women? Wherefore then should thy servant be yet a burden unto my Lord the King? Loe, these are they which the Preacher cals *the evill dates*, and the yeares wherein a man shall say, *I have no pleasure*: wherein *the Sun, or the Light, or the Moone, or the Stars are darkened, and the clouds returne after the raine: when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkned.* Shortly, what is our old age but the Winter of our life? How can wee then expect any other then gloomy weather, chilling frosts, storms, and tempests?

Eccl. 12. 1, 2, 3.

Sect. 2. *Old age a Blessing.*

But whiles we do thus querulously aggravate the incommodities of age, we must beware lest wee derogate from the

the bounty of our Maker, and disparage those blessings which he accounts precious; amongst which, Old age is none of the meanest: Had he not put that value upon it, would hee have honoured it with his own stile, calling himselfe, *The Ancient of dayes*? Would he else have set our this mercy as a reward of obedience to himselfe, (*I will fulfill the number of thy dayes*) and of obedience to our Parents: *To live long in the Land*? Would he have promised it as a marvelous favour to restored *Jerusalem*, (now become a City of Truth,) That *there shall yet old men, and old women dwell in the streets of* Jerusalem, *and every man with his staffe in his hand for very age*? Would hee else have denounced it as a judgement to over-indulgent *Eli*, *There shall not be an old man in thy house for ever*? Farre bee it from us to-

Dan. 7. 9. 13. 22.
Exo. 23. 26
Exo. 20. 12.
Zech. 8 4.
1 Sam. 2 32

des-

despise that which God doth honour, and to turn his blessing into a curse. Yea the same God, who knowes best the price of his owne favours, as he makes no small estemation of Age himselfe, so hee hath thought fit to call for an high respect to bee given to it by himselfe, out of an holy awe to himselfe: *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God. I am the Lord.* Hence it is that he hath pleased to put together *the Ancient and the Honourable*: and hath told us, that an *hoary head is a Crown of glory, if it be found in a way of righteousnes.* And lastly, makes it an argument of the deplored estate of *Jerusalem*, that they favoured not the elders. As therefore, wee too sensibly feele what to complain of, so wee well know what priviledges we may challenge as due to our age: even such

Lev. 19 32.

Isa. 9. 15.
Pro. 16. 31.
Pro. 20 29.

Lam. 4. 15.

such as nature it selfe hath taught those heathens which have been in the next degree to savage: If pride and skill have made the *Athenians* uncivill, yet a young *Lacedemonian* will rise up, and yeeld his place in the Theatre to neglected age.

Sect. 3. *The advantage of old age.* 1 *Fearelessnesse.*

It is not a little injurious so to fasten our eyes upon the discommodities of any condition, as not to take in the advantages that belong to it; which carefully laid together, may perhaps sway the balance to an equall poise: Let it be true that old age is oppressed with many bodily griefes; but what if it yield other immunities which may keep the scales even? whereof it is not the least, that it gives us firme resolution, and bold security against dangers, and death it selfe; For the old man knows how little of his claw is left in the winding, and therefore, when

when just occasion is offered, sticks not so much upon so inconsiderable a remainder. Old age and orbity, as *Cæcilius* professed, were those two things that emboldened him. And when *Castritius* refused to deliver the hostages of *Placentia* to *Cambo* the Consull, and was threatned with many swords, he answered those menaces with his many years. And that wee may not disdaine home-bred instances, and may see that brave spirits may lodge in cottages: In my time, a plaine Villager in the *Rude Peake*, when theeves taking advantage of the absence of his family breaking into his solitary dwelling, and finding him sitting alone by his fire side, fell violently upon him; and one of them setting his dagger to his heart, swore that he would presently kill him, if hee did not instantly deliver unto them that money which they knew he

he had lately received; the old man looks boldly in the face of that stout Villaine, and with an undaunted courage returns him this answer in his Peakish Dialect; Nay, even put fro thee, son, I have lived long enough, but I tell thee, unlesse thou mend thy manners, thou wilt never live to see halfe my daies; put fro thee if thou wilt. What young man would have been so easily induced to part with his life, and have been so ready to give entertainement to an unexpected death? Surely, the hope and love of life commonly softens the spirits of vigorous youth, and disswades it from those enterprises which are attended with manifest perill: whereas extreame age teacheth us to contemne dangers.

Sect. 4. *The second advantage of old age, Freedome from passion.*

Yet a greater priviledge of age is a freedome from those impetuous passions wherewith youth is commonly over-swayed,

swayed; for altogether with our naturall heat is also abated the heat of our inordinate lusts, so as now our weaker appetite may easily be subdued to reason. The temperate old man in the story, when one shewed him a beautifull face, could answer, I have long since left to be eye-sick: And that other could say of pleasure, I have gladly withdrawne my self from the service of that imperious mistris, what an unreasonable vassalage our youthfull lusts subject us unto, wee need no other instance then in the strongest and wisest man; How was the strongest man *Samson* effeminated by his impotent passion, and weakned in his intellectuals so far, as wilfully to betray his owne life to a mercenary Harlot, and to endure to heare her say, *Tell me wherewith thou mayest be bound to do thee hurt*: How easily might he have answered thee,

Judg 16 6.

O *Delila*. Even with these cords of brutish sensuality, wherewith thou hast already bound me to the losse of my liberty, mine eyes, my life. How was the wisest man, *Salomon* besotted with his strange Wives, so as to be drawne away to the worship of strange gods! And how may the fire-trees howle, when the Cedars fall! who can hope to be free from being transported with irregular affections, when we see such great precedents of frailty before our eyes? From the danger of these miserable miscarriages our age happily secures us, putting us into that quiet harbour whence we may see young men perilously toss'd with those tempests of unruly passions, from which our cooler age hath freed us.

Sect. 5. *The third advantage of age; experimentall knowledge.*

Adde hereunto the benefit of experimentall knowledge, wherewith age is wont to enrich us, every dram whereof is worth

worth many pounds of the best youthly contentments; in comparison whereof, the speculative knowledge is weake and imperfect; this may come good cheape, perhaps costs us nothing; that commonly wee pay deare for, and therefore is justly esteemed the more precious: If experience be the Mistris of fools, I am sure it is the mother of wisdome; neither can it be (except wee bee too much wanting to our selves) but the long observation of such variety of actions and events as meet with us in the whole course of our life, must needs leave with us such sure rules of judgement, as may be unfailing directions for our selves, and others: In vaine shall this be expected from our younger yeares, which the wise Philosopher excludes from being meet Auditors, much lesse Judges of true morality: In regard whereof, well might the

he old man say, Ye young men thinke us old men fooles; but we old men know you young men to be fooles: Certainely, what value soever ignorance may put upon it, this fruit of age is such, as that the earth hath nothing equally pretious. It was a profane word, and fit for the mouth of an Heathen Poet, That Prudence is above Destiny: But surely a Christian may modestly and justly say, That next to divine Providence Humane Prudence may challenge the supreme place in the administration of these earthly affaires; and that age may claime the greatest interest in that Prudence: Young Elihu could say, *Multitude of yeares should teach wisdome*: And the wise man, *Oh how comely a thing is judgement for gray haires, and for ancient men to know counsell! Oh how comely is the wisdome of old men, and understanding and counsell*

Iob 32.7.

Eccius.25. 4,5.

counsell to men of honour! In regard whereof the Grecians had wont to say, that young men are for action, old men for advice? And among the Romans we know that Senators take their name from age. That therefore which is the weaknesse of old mens eyes, that (their visuall spirits not uniting till some distance) they better discerne things further off, is the praise and strength of their mentall eyes; they see either judgements or advantages afar off, and accordingly frame their determinations. It is observed that old Lutes sound better then new: and it was *Rehaboam's* folly and undoing, that he would rather follow the counsell of his green heads that stood before him, than of those grave Senators that had stood before his wiser father. Not that meere age is of it selfe thus rich in wisdome and knowledge; But age well

1 King. 12. 6, 7, 8, 9, 10, &c.

cultu-

matured, well improved? There are old men that doe but live, or rather have a being upon earth, (so have stocks and stones as well as they) who can give no proofe of their many yeares, but their gray haires, and infirmities. There are those who like to *Hermogenes*, are old men, whiles they are boyes; and children when they are old men: These the elder they grow, are so much more stupid. Time is an ill measure of age, which should rather be meted by proficiency, by ripenesse of judgement, by the monuments of our commendable and usefull labours. If we have thus bestowed our selves our Autumne will shew what our spring was: and the colour of our haire will yeeld us more cause to fear our pride, than our dejection.

Sect. 6. *Age in some is vigorous and well affected.*

We accuse our age of many weaknesses and indispositions: But these imputations must not

not be universall: Many of these are the faults of the person, not of the age. Hee said well, as all wine doth not turn soure with age, do more doth every nature. Old Oile is noted to be clearer, and hotter in Medicinall use than new. There are those who are pettish and crabbed in youth; there are contrarily those who are milde, gentle, sociable, in their decayed yeares: There are those who are crazy in their prime: and there are those who in their wane are vigorous: There are those who ere the fulnesse of their age have lost their memory: as *Hermogenes*, *Cornicus*, *Antonius Caracalla*, *Georgius Trapezuntius*, and *Nizolius*. There are those, whose intellectuals have so happily held out, that they have been best at the last: *Plato* in his last yeare (which was fourscore and one) died, as it were, with his pen in his hand:

Isocra-

Isocrates wrote his best piece at ninety foure yeares; And it is said of Demosthenes, that when death summoned him at an hundred yeares, and somewhat more, he bemoaned himselfe, that he must now dye, when hee began to get some knowledge. And as for spirituall graces and improvements; *Such as be planted in the house of the Lord, shall flourish in the Courts of our God: They also shall bring forth more fruit in their age; and shall be fat and well liking.* Psal. 91. 12, 13.

But the chiefe benefit of our Age is, our neer approach to our journyes end: for the end of all motion is rest; which when we have once attained, there remaines nothing but fruition. Now our Age brings us (after a weary race) within some breathings of our goale: for if young men may dye, old men must. A condition which a meere carnall heart be-

Sect. 7. *The fourth advantage of Age, Neer approach to our end.*

wails, and abhors, complaining of Nature as niggardly in her dispensations of the shortest time to her noblest Creature; and envying the Oaks, which many generations of men must leave standing and growing. No marvell; for the worldling thinkes himselfe here at home, and looks upon death as a banishment: he hath placed his heaven here below, and can see nothing in his remove, but either annihilation, or torment. But for us Christians, who 2 Cor. 5. 6. *know, that whiles we are present in the body, we are absent from the Lord*; and doe justly account our selves forraigners, our life a Pilgrimage, heaven our home; how can wee but rejoyce, that after a tedious and painefull travell, wee doe now draw neare to the threshold of our Fathers house, wherein wee know there are many mansions, and all glorious. I could blush to heare an heathen

heathen say, If God would offer me the choice of renewing my Age, and returning to my first childhood; I should heartily refuse it: for I shall bee loath, after I have passed so much of my race, to be called back from the goal to the bars of my first setting out: and to heare a Christian whining and puling at the thought of his dissolution. Where is our faith of an heaven, if having been so long sea-beaten, we be loth to thinke of putting into the safe and blessed harbour of immortality?

Cicero de Senect.

Comfort against the feares and paines of death.

Sect. 1. *The feare of death naturall.*

THou feareſt death: Thou wert not a man if thou didſt not ſo: The holieſt, the wiſeſt, the ſtrongeſt that ever were, have done no leſſe. Hee is the King of feare, and therefore may and muſt command

ir. Thou maiest heare the man after Gods own heart say, *The sorrowes of death compassed me:* And againe, *My soule is full of troubles, my life draweth nigh to the grave: I am counted with them that goe downe to the pit, as a man that hath no strength; free among the dead.* Thou maiest heare good and great *Hezekiah*, upon the message of his death, *Chattering like a Crane or a Swallow, and mourning as a Dove.* Thou feared as a man; I cannot blame thee: But thou must overcome thy feare, as a Christian: which thou shalt do, if from the terrible aspect of the messenger, thou shalt cast thine eyes upon the gracious, and amiable face of the God that sends him: Holy *David* shews the way: *The snares of death prevented me: In my distresse I called upon the Lord, and cryed unto my God; he heard my voice out of his Temple, and my cry came be-*

Psa. 116. 3.

Psa. 88 3, 4, 5.

Isa. 38 14.

Psa. 18. 5, 6.

before him, even into his eares: Loe, he that is *our God, is the God of salvation*: *and unto God the Lord belong the issues of death*: Make him thy friend, and death shall bee no other than *advantage*. It is true, as the Wiseman saith, that *God made not death*: but that *through envy of the Devill, Death came into the world*: But it is as true, that though God made him not, yet he is pleased to employ him as his messenger to summon some soules to judgement, to invite others to glory: and for these latter, *Precious in the sight of the Lord is the death of his Saints*: and what reason hast thou to abominate that which God accounts precious? Psa. 86.20. Phil.1.21. Wis.1.13. 2.24. Psa 116.15.

Thou art afraid of death: Acquaint thy selfe with him more, and thou shalt feare him lesse: Even Beares and Lions, which at the first sight affrighted us, upon frequent viewing Sect. 2. *Remedy of feare, Acquaintance with death.*

lose their terrour: Inure thine eyes to the sight of death, and that face shall begin not to displease thee. Thou must shortly dwell with him for a long time, (for the daies of darknesse are many) do thou in the mean time entertaine him; let him be sure to bee thy daily guest. Thus the blessed Apostle; *I protest by our rejoycing which I have in Christ Jesus, I dye daily.* Bid him to thy board, lodge him in thy bed, talke with him in thy closet, walke with him in thy garden, as *Joseph* of *Arimathea* did; and by no means suffer him to bee a stranger to thy thoughts: This familiarity shall bring thee to a delight in the company of him whom thou didst at first abhor; so as thou shalt with the chosen vessell say, *I have a desire to depart and to be with Christ, which is best of all.*

Eccl. 11. ult

1 Cor 15. 31

Phil. 1. 23.

Sect. 3. *The mis-apprehension of death injurious.*

Thou art grievously afraid of death: Is it not upon a mistaking?

staking? Our feares are apt to imagine and to aggravate evils: Even Christ himselfe, walking upon the waters, was by the Disciples trembled at, as some dreadfull apparition. Perhaps, my son, thou lookest at death as some utter abolition, or extinction of thy being; and Nature must needs shrink back at the thought of not being at all. This is a foul and dangerous misprision: It is but a departing, which thou calleſt a death. See how God himselfe stiles it to the Fathers of the faithfull; *Thou shalt go to thy Fathers in peace, thou shalt bee buried in a good old age.* Gen. 15. 15

And of his holy Grand-child *Israel*, the spirit of Gods saies, *When* Jacob *had made an end of commanding his sons, hee gathered up his feet into the bed, and yeelded up the Ghost, and was gathered unto his people.* Gen. 49. 33

Loe, dying is no other, than going to our Fathers, and gathering to

our people, with whom we do and shall live in that other and better world, and with whom wee shall re-appeare glorious. Let but thy faith represent death to thee in this shape, and he shall not appeare so formidable. Doe but marke in what familiar termes it pleaseth God to conferre with his servant *Moses* concerning his death:

Deu. 32. 49 *Get thee up into this mountaine* Abarim, *unto mount* Nebo, *which is in the Land of* Moab, *and behold the Land of* Canaan *which I give unto the children of* Israel *for a possession; And dye in the Mount whither thou goest up, and be gathered to thy people, as* Aaron *thy brother died in Mount* Hor, *and was gathered to his people.* Loe, it is no more, than *Goe up and dye*: Should it have been but to goe a daies journey in the wildernesse to sacrifice, it could have been no otherwise expressed; or as if it were all one to go up

to

to *Sinai*, to meet with God, and to go up to *Nebo* and dye. Neither is it otherwise with us; onely the difference is that *Moses* must first see the Land of Promise, and then dye; whereas we must first dye, and then see the promised Land.

Sect. 4. *Comfort from the common condition of men.*

Thou art troubled with the feare of death: What reason hast thou to be afflicted with that which is the common condition of mankinde? Remember my son, the words of *Joshuah*, the victorious Leader of Gods people; *Behold, this day* (saith hee) *I am going the way of all the earth.* If all the earth go this way, couldst thou be so fond as to thinke there should be a by-path left for thee, wherein thou mayest tread alone? Were it so that Monarchs and Princes, that Patriarchs, Prophets, Apostles were allowed any easier passage out of the world, thou mightest perhaps finde some pretence

Josh. 23. 14.

of reason to repine at a painefull dissolution, but now since
Sen. Ep. 91 all goe one way, and (as the wise Philosopher saies) those which are unequall in their birth are in their deaths equall, there can be no ground for
Psal. 90. 3, 5, 7. discontented murmure? Grudge if thou wilt, that thou art a man, grudge not that being a man thou must dye: It is true, that those whom the last day shall find alive, shal not die, but they shall be changed; but this change of theirs shall be no other than an analogicall death, wherein there shall be a speedy consumption of all our corrupt and drossie parts; so as the paine must bee so much the more intense, by how much it is more short then in the ordinary course of death. Briefly, that change as a death, and our
Job 14. 14. Death is a change, as *Job* stiles it, the difference is not in the paine, but in the speed of the
Eccles 41. 3. translation. Feare not then the sen-

sentence of death; remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

Thou feareſt death: So doe not infants, children, diſtracted perſons, as the Philoſopher obſerves: Why ſhould uſe of reaſon render us more cowardly, then defect of reaſon doth them? Thou feareſt that which ſome others wiſh; O death, how acceptable is thy ſentence to the needy, and to him whoſe ſtrength faileth, that is now in the laſt Age, is vexed with all things, and to him that deſpaireth, and hath loſt patience: *Wherefore is light given* (ſaith *Job*) *to him that is in miſery, and life unto the bitter in ſoule? which long for death but it commeth not, and dig for it more than for hid treaſures; which rejoyce exceedingly, and are glad when they can finde the grave?*

Sect. 5. *Death not feared by ſome.* Sen. Ep. 36

Eccluſ. 41. 2.

Job 3. 21. 22, 23.

How

How many are there that invite the violence of death, and if he refuse it, do, as *Ignatius* threatned he would do to the Lions, force his assault? Death is the same to all; the difference is in the disposition of the entertainers; Couldst thou look upon death with their eyes, he should be as welcome to thee, as hee is unto them: At the least, why shouldst thou not labour to have thy heart so wrought upon, that this face of death, which seems lovely, and desirable to some, may not appeare over-terrible to thee?

Sect. 6. *Our death day better then our birth day.*

Thou art afraid to dye; Couldst thou then have been capable of the use of reason, thou wouldst have been more afraid of comming into the world, then thou art now of going out: for why should we be more afraid of the better, than of the worse? *Better is the day of death, then the day*

of

of ones birth, saith the Preacher, Eccles. 7.2. Better every way; Our birth begins our miseries, our death ends them: Our birth enters the best of men into a wretched world, our death enters the good into a world of glory: Certainly, were it not for our infidelity, as we came crying into the world, so we should go singing out of it: And if some have solemnized their birth-day with feasting and triumph, the Church of Old hath bestowed that name and cost upon the deaths-day of her Martyrs and Saints.

Sect. 7. *The sting of death pulled out.*

Thou abhorrest death, and fleest from it as from a Serpent: But dost thou know that his sting is gone? What harme can there be in a Stingless Snake? Hast thou not seen or heard of some delicate Dames that have carried them (thus corrected) in their bosom for coolenesse, and for the plea-

1 Cor. 15 35

sure

sure of their smoothnesse? *The sting of death is sin*; Hee may hisse, and winde about us, but he cannot hurt us when that sting is pulled out: Looke up, O thou beleeving soule, to thy blessed Saviour, who hath pluckt out this sting of death, and happily triumph over it, both for himselfe and thee; *O death where is thy sting? O grave where is thy victory?*

Sect. 8. *Death is but a parting to meet again.*

The soule and body (old companions) are loath to part: Why man, it is but the forbearing their wonted society for a while; they doe but take leave of each other till they meet againe in the day of Resurrection, and in the meane time they are both safe, and the better part happy: It is commendable in the Jews (otherwise the worst of men) that they call their grave (*Beth chaiim*) the house of the living; and when they returne from the burial of their neigh-

bours,

bours, they pluck up the grass, and cast it into the aire, with those words of the Psalmist, *They shall flourish and put forth as the grasse upon the earth*: Did we not beleeve a Resurrection of the one part, and a re-uniting of the other, we had reason to be utterly daunted with a thought of a dissolution: now wee have no cause to be dismayed with a little intermission. Is it an Heathen man, or a Christian (such I wish he had beene) whom I heare say, The death which we so feare and flee from, doth but respite life for a while, doth not take it away, the day will come which shall restore us to the light againe. Settle thy soule, my son, in this assurance, and thou canst not be discomforted with a necessary parting.

Psa. 72. 16.

Sen. Ep. 36.

Thou art afraid of death: When thou art weary of thy dayes labour, art thou afraid of rest?

Sect. 9. *Death is but a sleep.*

rest? Heare what thy Saviour, who is the Lord of Life, esteems of death, *Iohn* 11. 11. *Our friend* Lazarus *sleepeth*. And of *Iairus* his Daughter, Mat. 9. 24. Luk. 8. 52. *The maid is not dead, but sleepeth*: Neither useth the Spirit of God any other Language, concerning his servants under the Old Testament: *Now shall I sleep in the dust*, saith holy *Iob*: Iob 7. 21. And of *David*, when *thy daies be fulfilled*, and *thou shalt sleep with thy Fathers*, 2 Sam. 7. 12 Nor yet under the new: *For this cause many are weake and sickly among you, and many sleep*, saith the Apostle. 1 Cor. 11. 30. Lo, the Philosophers of old were wont to call sleep the brother of death; but God saies, death is no other than sleep it selfe; A sleep both sure, and sweet: When thou liest down at night to thy repose, thou canst not be so certaine to awake againe in the morning, as when thou layest thy selfe downe in death, thou

are

art sure to awake in the morning of the Resurrection. Out of this bodily sleep thou maiest bee affrightedly startled with some noises of sudden horror, with some fearefull dreames, with tumult, or alarms of War; but here thou shalt rest quietly in the place of silence, Psa. 94. 17. free from all inward and outward disturbances, whiles in the meane time thy soule shall see none but visions of joy, and blessednesse. But, oh the sweet and heavenly expression of our last rest, and the issue of our happy resuscitation, which our gracious Apostle hath laid forth for the consolation of his mournefull *Thessalonians*: *For, if we beleeve* (saith hee) *that Jesus dyed and rose againe; even so them also which sleep in Jesus, will God bring with him.* Loe, our beliefe is antidote enough against the worst of death: And why are we troubled with death, when we be-

lieve

leeve that Jesus dyed? And what a triumph is this over death, that the same Jesus who dyed, rose againe? And what a comfort it is, that the same Jesus who arose, shall both come again, and bring all his with him in glory? And lastly, what a strong Cordiall is this to all good hearts, that all those which dye well, do sleep in Jesus? Thou thoughtest perhaps of sleeping in the bed of the grave, and there indeed is rest: but he tels thee of sleeping in the bosome of Jesus: and there is immortality and blessednesse. Oh blessed Jesu, in thy presence is the fulnesse of joy, and at thy right hand are pleasures for evermore: Who would desire to walke in the world, when he may sleep with Jesus?

Sect. 10. *Death sweetned to us by Christ.*

Thou feareſt death: It is much on what termes and in what forme death presents himselfe to thee: If as an enemy,

my, (as that is somewhere his style, *the last enemy death*) thy unpreparation shall make him dreadfull; thy readinesse and fortitude shall take off his terrour: If as a messenger of God to fetch thee to happinesse, what reason hast thou to be afraid of thine owne blisse? It is one thing what death is in himselfe, a privation of life, as such, Nature cannot choose but abhorre him; Another thing what he is by Christ made unto us; an introduction to life, an harbinger to glory. Why would the Lord of Life have yeelded unto death, and by yeelding vanquisht him; but that he might alter and sweeten death to us: and of a fierce Tyrant, make him a friend and Benefactor? And if we look upon him thus changed, thus reconciled, how can wee chuse but bid him welcome?

Sect. 11. *To e painfulnesse of Christs death.*

Thou art afraid of the pangs of death. There are those that have

have dyed without any great ſenſe of paine: ſome we have known to have yeelded up their ſoules without ſo much as a groan: And how knoweſt thou, my ſon, what meaſure God hath allotted to thee? Our death is a Sea-voyage, (ſo the Apoſtle, *I deſire to loose forth*) wherein ſome finde a rough and tempeſtuous paſſage; others, calm and ſmooth: ſuch thine may prove; ſo as thy diſſolution may bee more eaſie than a fit of thy ſickneſſe.

Phil. 1. Αναλῦσαι.

But if thy God hath determined otherwiſe, *Look unto Jeſus the Author and finiſher of our faith*, the ſon of God, the Lord of glory; ſee with what agonies he conflicted, what torments he endured in his death for thee: Look upon his bloudy ſweat, his bleeding temples, his furrowed back, his nailed hands and feet, his racked joynts, his pierced ſide: Heare his ſtrong cries, conſider the

Heb 12. 2.

ſhame,

shame, the paine, the curse of the Crosse which he underwent for thy sake: Say, whether thy sufferings can be comparable to his. He is a cowardly and unworthy Souldier, that follows his Generall fighting. Lo, these are the steps wherein thy God and Saviour hath trod before thee: Walk on couragiously in this deep and bloudy way; after a few paces thou shalt overtake him in glory: *For if we suffer with him, we shall also reigne together with him.* 2 Tim. 2. 12

Sect. 12. *The vanity and miseries of life.*

Thou shrinkest at the thought of death: Is it not for that thou hast over-valued life, and made thy home on earth? Delicate persons that have pampered themselves at home, are loath to stir abroad, especially upon hard and uncouth voyages: Perhaps it is so with thee; wherein I cannot but much pitty thy mistakings in placing thy contentment there, where

a greater and wiſer man could find nothing but vanity, and vexation. Alas, what can bee our exile, if this be our home? What woefull entertainement is this to be eamoured on? What canſt thou meet with here but diſtempered humours, hard uſages, violent paſſions, bodily ſickneſſes, ſad complaints, hopes diſappointed, frequent miſcarraiges, wicked plots, cruell menaces, deadly executions, momentany pleaſures ſauced with laſting ſorrows; laſtly, ſhadowes of joy, and reall miſeries? Are theſe the things that ſo bewitch thee, that when death cals at thy door thou art ready to ſay to it, as the Devill ſaid to our Saviour, *Art thou come to torment me before the time?* Are theſe thoſe winning contentments that cauſe thee to ſay of the world, as *Peter* ſaid of Mount *Tabour*, *Maſter, it is good for us to be here?* If thou have

Mat. 8. 29.

Mat. 17. 4.

have any faith in thee, (and what doest thou profesſe to be a Christian without it?) looke up to the things of that other world, whither thou art going, and see whether that true life, pure joy, perfect felicity, and the eternity of all these, may not be worthy to turne up thy heart to a longing desire of the fruition of them, and a contemptuous disvaluation of all the earth can promise, in comparison of this infinite blessednesse.

It was one of the defects which our late noble and learned Philosopher the Lord Verulam* found in our Physitians, that they doe not study those remedies that might procure εὐθανασίαν, the easie passage of their Patients (since they must needs dye) thorow the gates of death. Such helps I must leave to the care of the skilfull Sages of Nature; the use whereof I suppose must be with

* Lord Bacon his Advancement of learning.

with much caution, leſt whiles they endeavour to ſweeten death, they ſhorten life. But let me preſcribe, and commend to thee, my ſon, this true ſpirituall meanes of thine happy *Euthanaſia*; which can be no other than this faithfull diſpoſition of the labouring ſoule, that can truely ſay, *I know whom I have beleeved: I have fought a good fight; I have finiſhed my courſe; I have kept the faith: Henceforth there is laid up for me a crowne of righteouſneſſe, which the Lord the righteous Judge ſhall give me at that day.*

1 Tim. 1. 12
2 Tim. 4. 7, 8.

Sect. 13. *Examples of courageous reſolution in others.* Plato Phædone F. Coſſin. de morte Bellarmini. p. 28.

Thou ſtarteſt back at the mention of death: How canſt thou but bluſh to read of that Heathen Martyr *Socrates*, who when the meſſage of death was brought to him, could applaud the news as moſt joyfull: Or, of a Cardinall of *Rome*, (who yet expected a tormenting Purgatory) that received the

the intimation of his approaching death, with *Buona nuova, buona nuova, O che buona nuova è questa!* Is not this their confidence thy shame: who believing that when our earthly house of this Tabernacle is dissolved, *We have a building of God, an house not made with hands, eternall in the heavens*, 2 Cor. 5. 1. yet shrinkest at the motion of taking the possession of it? canst thou with dying *Mithridates* (when hee tooke his unwilling farewell of the World) cry out, *O light!* when thou art going to a light more glorious than this thou leavest, then the Sun is more weake than a Rush-Candle? It is our infidelity, my son, it is our meer infidelity that makes us unwilling to dye: Did wee thinke (according to the cursed opinion of some fanatick persons) that the soule sleeps as well as the body, from the moment of the dissolution, till

the day of Resurrection: Or did we doubt lest wee should wander to unknowne places where we cannot be certaine of the entertainment: or did we feare a scorching triall (upon the emigration) in flames little inferiour, (for the time) to those of hell, there were some cause for us to tremble at the approach of death: But now that wee can boldly say, with the Wise man, *The soules of the righteous are in the hand of God, and there shall no torment touch them: In the sight of the unwise they seemed to dye, and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace.* Oh thou of little faith, why feareſt thou; Why dost thou not chide thy ſelfe, as that dying Saint did of old, Go forth, my ſoule, goe boldly forth; what art thou afraid of? Lo, the Angels of God are ready to receive thee,

Wiſ. 3. 1, 2, 3.

and

and to carry thee up to thy glory; neither shalt thou sooner have left this wretched body, then thou shalt be possessed of thy God: after a momentany darknesse cast upon Nature, thou shalt enjoy the beatifical vision of the glorious God: be not afraid to be happy; but say out of faith, that which *Ionah* said in anger; *It is better for me to dye, then to live.* Jona. 4. 3.

I am afraid to dye: This is the voice of Nature: but wilt thou heare what Grace saith? *To me to live is Christ, and to dye is gaine.* If therefore meer Nature raigne in thee, thou canst not but be affrighted with death: But if true grace be prevalant in thy soule, that guest shall not be unwelcome: Was ever any man affraid of profit and advantage? Such is death to the faithfull; whosoever he be that finds Christ to be his life, shall be sure to Se&. 14. *The happy advantages of death.*

find Death his gaine; for that he is therby brought to a more full and neer communion with Christ: whereas before he enjoyned his Saviour only by the dim apprehension of his Faith, now he doth clearly and immediately enjoy that glorious presence, which onely makes blessednesse: This is it which causeth death to change his Copy; and renders him who is of himselfe formidable, pleasing and beneficiall; *I desire to depart and to be with Christ*, saith the man who was wrapt up to the third heaven; Had it been only departing, surely he had no such great edge to it; but *to depart, and be with Christ*, is that which ravisheth his soule. When the Heathen *Socrates* was to dye for his Religion, he comforted himselfe with this, That he should go to the place where he should see *Orpheus*, *Homer*, *Musæus*, and the other Worthies of the former

Phil. 1. 23.

former Ages; Poore man! could he have come to have known God *manifested in the flesh, and received up into glory*, and therein that glorified flesh sitting at the right hand of Majesty; could he have attained to know the blessed order of the Cherubim, and Seraphim, Angels, Archangels, Principalities, and Powers, and the rest of the most glorious Hierarchy of heaven; could he have been acquainted with that Cælestiall Chore of the *Spirits of just men made perfect*; Could he have reached to know the God and Father of Spirits, the infinitely and incomprehensible glorious Deity, whose presence transfuses everlasting blessednesse into all those Citizens of glory: and could he have known that hee should have an undoubted interest (instantly upon his dissolution) in that infinite blisse; how much more gladly would

1 Tim. 3. 16

Heb. 12. 23.

hee have taken off his Hemlock; and how much more merrily would he have passed into that happier world? All this we know, and are no lesse assured of it, then of our present being; with what comfort therefore should we think of changing our present condition with a blessed Immortality? How sweet a Song was that of old *Simeon*? *Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation*: Lo, that which hee saw by the eye of his sense, thou seest by the eye of thy faith; even the Lords Christ; he saw him in weaknesse, thou seest him in glory; why shouldst thou not depart, not in peace onely, but in joy and comfort? How did the holy Proto-martyr *Stephen* triumph over all the rage of his enemies, and the violent fury of death, when he had once seen the

Luk. 2. 29.

Vers. 26.

the *heavens opened, and the Son of man standing on the right hand of God?* Lo, God offers the same blessed prospect to the eye of thy soul; Faith is the Key that can open the Heaven of Heavens: Fix thy eyes upon that glorious and saving object thou canst not but lay downe thy body in peace, and send up thy soule into the hands of him that bought it, with the sweet and cheerefull recomendation, of *Lord Iesus receive my spirit.* Act. 7. 56.

Comforts against the terrours of judgement.

THou apprehendest it aright; Death is terrible, but judgement more; Both these succeed upon the same decree; *It is appointed unto man once to dye, but after this the judgement*: Neither is it more terrible, then lesse

Sect. 2. *Aggravation of the fearfulnesse of the last judgement.* Heb. 9. 27.

thought on: Death, because he strikes on all hands, and laies before us so many sad examples of mortality, cannot but sometimes take up our hearts; but the last judgement, having no visible proofes to force it selfe upon our thoughts, too seldome affright us: Yet who can conceive the terrour of that day? Before which the

Act.2.20. *Sun shall be turned into darknesse, and the Moone into bloud;*

Mal.4.1. That day, *which shall burne as an Oven, when all the proud, and all that do wickedly shall be as the stubble;*

2 Pet.3.10. That day, *in which the heavens shall passe away with a great noise, and the elements shall melt with fervent heat; the earth also, and the workes that are therein shall bee burnt up:*

2 Thes.1. 7,8. That day, *wherein the Lord Iesus shall bee revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the*

the Gospell of our Lord Jesus Christ: That day, *wherein the Lord will come with fire, and with his Chariots like a Whirlewinde, to render his anger with fury, and his rebuke with flames of fire; For by Fire, and by his Sword will the Lord plead with all flesh:* That day, *wherein the Son of man shall come in his glory, and all the holy Angels with him; and shall sit upon the Throne of his Glory; and all Nations shall be gathered before him;* That day, *wherein all the kindreds of the Earth shall waile because of him:* Shortly, that great and terrible day of the Lord, wherein if the powers of Heaven shall be shaked, how can the heart of man remaine unmoved? wherein, if the World be dissolved, who can beare up? Alas, we are ready to tremble at but a Thunder-crack in a poore cloud; and at a small flash of lightning that glances

Isa. 66. 15, 16.

Mat. 25. 31, 32.

Rev. 1. 7.

Ioel. 2. 31.

through our eyes; what shall we do when the whole frame of the heavens shall breake in pieces and when all shall be on a flame about our eares? *Oh,*

Mal 3.2. *who may abide in the day of his comming, and who shall stand when he appeareth?*

Sect. 2. *Comfort from the condition of the Elect.*

Yet be of good cheere, my son; Amidst all this horrour there is comfort; Whether thou be one of those whom it shall please God to reserve alive upon earth to the sight of this dreadfull day, hee onely knows in whose hands our times are; This we are sure of, that we are upon the last houres of the last daies: justly do we spit in the faces of St. *Peters* scoffers, that say,

2 Pet. 3. 4. 2 Pet 3. 9. *Where is the Promise of his comming? Well knowing, that*

Heb. 10. 37 *the Lord is not slack, as some account slackness, but that he that shall come will come, and not tarry.* Well mayest thou live to see the Sonne of man come

come in the clouds of heaven, and to be an Actor in this last Scene of the world: If so, let not thy heart bee dismayed with the expectation of these fearfull things: Thy change shall be sudden and quick; one moment shall put off thy mortality, and cloath thee with that incorruption, which shall not be capable of feare and paine: The Majesty of this appearance shall add to thy joy and glory: *Thou shalt then see the Lord himselfe descend from heaven with a shout, with the voice of the Archangell, and with the Trumpe of God:* Thou shalt see thy selfe, *and those of them which are alive and remaine, to be caught up in the cloudes to meet the Lord in the aire; and so shalt thou be ever with the Lord.* Upon this assurance, how justly may the Apostle subjoyne, *Wherefore comfort one another with these words.* Certainly, if ever there were

1 The. 4. 16

Vers. 17.

Vers. 18.

were comfort to be had in any words, not of men or Angels onely, but of the very-living God, the God of Truth, these are they that can and will afford it to our trembling soules.

But if thou be one of the number of those whom God hath determined to call off beforehand, and by a faithfull death to prevent the great day of his appearance; here is nothing for thee, but matter of a joy unspeakable and full of glory: *For those that sleepe in Jesus, shall God bring with him*: they shall be part of that glorious traine which shall attend the Majesty of the great Judge of the world: yea, they shall be coassessors to the Lord of heaven and earth, in this awfull judicature; as sitting upon the Bench, when guilty men and Angels shall bee at the Bar: *To him that overcommeth*, saith the Lord Christ, *will I grant to sit with me in my throne*,

1 The. 4. 15.

1 Cor. 6. 1.

Vers. 3. Rev 3. 21.

throne, even as I also overcame, and am set downe with my Father in his throne. What place then is here for any terrour, since the more state and heavenly magnificence, the more joy and glory?

Thou art afraid to thinke of Judgement: I had rather thou shouldst be awfull, then timerous. When Saint *Paul* discoursed of the judgement to come, it is no marvel that *Felix* trembled. But the same Apostle, when he had pressed to his *Corinthians*, the certainty and generality of our appearance before the judgement-seat of Christ, *that every one may receive the things done in his body, whether good or evill*; addeth, *Knowing therefore the terrour of the Lord, we perswade men: but we are made manifest to God, &c.* Loe, the holiest man may not be exempted from the dread, but from the slavish feare of the great

Sect. 3. *Awe more fit for thoughts of judgement, than fear.*

Act. 24. 25.

2 Cor. 5. 11.

great judge: We know his infinite justice, we are conscious to our selves of our manifold failings: how can we lay these two together, and not fear? But this fear works not in us a malignant kind of repining at the severe Tribunall of the Almighty, (as commonly whom we fear we hate) but rather a carefull endeavour so to approve our selves, that we may be acquitted by him, and appeare blamelesse in his presence. How justly may wee tremble, when we look upon our owne actions, our own deserts? but how confidently may we appeare at that Barre, where we are beforehand assured of a discharge? *Being justified by faith, we have peace with God through Iesus Christ our Lord.* When wethink of an universall conflagration of the world, how can wee but feare? But when wee think of an happy restitution of all things

Rom. 5. 1.

Act. 3. 21.

things in this day; how can we but rejoyce in trembling?

Sect. 4. *In that great and terrible day, our advocate is our Judge.*

Thou quakest at the expectation of the last Judgement: Surely, the very Majesty of that great Assize must needs be formidable: And if the very delivery of the Law on Mount *Sinai* were with so dreadful a pompe of Thunder and Lightning, of Fire, Smoake, Earthquakes, that the Israelites were halfe dead with feare in receiving it; with what terrible magnificence shall God come to require an account of that Law at the hands of the whole sinfull generation of mankinde? Represent unto thy thoughts, that which was shewed of old to the Prophet *Daniel* in Vision: Imagine that thou sawest *the Ancient of daies sitting upon a Throne like the fiery flame; a fiery streame issuing and comming forth from before him; thousand thousands ministring* Dan. 7. 8, 9, 10.

string unto him, and ten thousand times ten thousand standing before him: the Judgment set and the bookes opened. Or as *Iohn*, the *Daniel* of the new Testament, saw *a great white Throne, and him that sate on it, from whose face the earth and the heavens fled away, and the dead both small and great standing before God, and the Bookes opened, and the dead judged out of those things which were written in those Bookes, according to their workes.* Let the eyes of thy minde see beforehand that which these bodily eyes shall once see: and tell me how thou feelest thy selfe affected with the sight of such a Judge, such an appearance, such a Processe: And if thou findest thy selfe in a trembling condition, cheere up thy selfe with this, That thy Judge is thine Advocate; that upon that throne there sits not greater Majesty then Mercy: It is thy

thy Saviour that shall sentence thee. How safe art thou then under such hands? Canst thou feare that he will doome thee to death, who dyed to give thee life? Canst thou fear he will condemn thee for those sins which he hath given his blood to expiate? Canst thou feare the rigour of that justice which he hath so fully satisfied? Canst thou misdoubt the miscarriage of that soule which he hath so dearly bought? No, my son, all this divine state and magnificence makes for thee: Let those guilty and impenitent soules, *Who have heaped unto themselves wrath against the day of wrath*, quake at the glorious Majesty of the Son of God; *for whom nothing remaines, but a fearfull expectation of judgement, and fiery indignation, which shall devoure the adversaries*: But for thee, who art not only reconciled unto God by the mediation of the

Rom. 2.

Heb. 10, 27

the Son of his love, but art also incorporated into Christ, and made a true limbe of his mysticall body; thou art bidden (together with all the faithfull) Luk 21.28. *to looke up, and lift up thy head:* Eph.4.30. *for now the day of thy Redemption is come.* And indeed how canst thou do other, since by vertue of this blessed union with thy Saviour this glory is thine; every member hath an intereſt in the honour of the Phil.2. Head. Rejoyce therefore in Rev.1.7. the day of the Lord Jesus; and when all the Tribes of the earth shall waile, do thou sing and rejoyce: and call to the Psa.96.11. heavens, and the earth to beare thee company: *Let the Heavens rejoyce, and let the Earth be* Verſ.12. *glad: Let the sea make a noise, and all that is therein:* Verſ.13. *Let the field be joyfull and all that is in it. Then shall all the trees of the wood rejoyce before the Lord: for he commeth, for he commeth to judge the Earth, and with righ-*

righteousnesse to judge the world and the people with his truth.

Thou art affrighted with the thought of that great Day: Think of it oftner, and thou shalt lesse fear it. It will come both surely, and suddainly; Let thy frequent thoughts prevent it. It will come as a theefe in the night, without warning, without noise: let thy carefull vigilance alwaies expect it; and thy soule shall be sure not to be surprised, not to be confounded. Thine Audit is both sure, and uncertaine: Sure that it will be, uncertaine when it will be. If thou wilt approve thy selfe a good Steward, have thine account alwaies ready; set thy reckoning still even betwixt God and thy soule: *Blessed is the servant whom his master shall find so doing*: Look upon these Heavens, and this earth as dissolving; and thinke, with *Jerome*, that

Sect. 5. *Frequent meditation and due preparation, the remedies of our fear.*

Mat. 24. 46.

that thou heareſt the laſt Trumpe, and the voice of the Archangell ſhrilling in thine eares, (as once thou ſhalt) *Ariſe, ye dead, and come to judgement.* Shortly, let it bee thy main care, to live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelfe for us, that he might redeeme us from all iniquity; *Who ſhall change our vile body, that it may be faſhioned like to his glorious body; according to the working whereby he is able to ſubdue all things to himſelfe.*

Phil. 3. 21.

Comforts againſt the fears of our ſpirituall enemies.

Sect. 1. *The great power of evill ſpirits, and their ſtraint.*

THou art affrighted at the thought of thy ſpirituall enemies: No marvell; neither earth

earth nor hell hath any thing equally formidable: Those three things which are wont to mak enmity dreadfull and dangerous (Power, Malice, Subtilty) are met in them: neither is it easie to say in which of these they are most eminent. Certainly were wee to be matcht with them on even hand, there were just cause, not of fear onely, but of Despaire. I could tremble, thou saist, to think that Sathan hath done what he can doe; what contestation hee enabled the Ægyptian Sorcerers to hold with *Moses*; how they turned every man his Rod into a Serpent: so as they seemed to have the advantage for the time, of many Serpents crawling and hissing in *Pharaoh's* Pavement, for one: How they turned the waters into blood; How they brought Froggs upon the Land of *Ægypt*; as if thus farre the power of hell would

Exod. 7. 12.

Vers. 22.

Exod. 8. 7.

would presume to hold competition with heaven: What furious tempests he raises in the aire, as that which from the wilderness beat upon the foure corners of the house of *Iob's* eldest son & overthrew it: Lo, *Iob* was the greatest man in the east; his heire did not dwel in a cottage, that strong Fabrick could not stand against this Hurricane of Satan. What fearfull apparitions he makes in the upper Regions: what great wonders he doth, causing fire to come down from heaven on the earth, in the sight of men: Lastly, what grievous tyranny he exerciseth upon all the children of disobedience. Couldst thou look for any less, my son, from those, whom the Spirit of God himselfe stiles Principalities, and Powers, and Rulers of the darknesse of this world, and spirituall wickednesses in high places, and the Prince of the power of the aire. Sure-

Job 1.19.
Job 1.3.
Rev.13.31
Eph.5.6.
Eph.6.12.
Eph.2.2.

Surely, if were no Mastery to be a Christian, if wee had not powerfull opposites: But doth thou not withall consider that all this power is by concession, and the exercise of it but with permission, with limitation? What power can there be in any Creature, which is not derived from the Almighty? This measure the infinite Creator was pleased to communicate to them, as Angels which they retaine, and exercise still as Devils; their damnation hath stripped them of their glory; but we know not of how much of their strength: And seest thou not how their power is bounded? Those that could in appearance turn their Rods into Serpents, could not keepe all their Serpents from being devoured of that one Serpent of *Moses*: Those that could bring Frogs upon *Egypt* cannot bring a baser Creature, Lice: Those that were

Exod. 8. 8, 9, 10, 11.

were suffered to bring Frogs, shall not have power to take them away: Restrained powers must know their limits; and we knowing them, must set limits to our feares: A Lion chained up can doe lesse harme than a Curre let loose: What is it to thee how powerfull the evill-spirits are, whiles they are by an over-ruling power tied up to their stake, that they cannot hurt thee?

Sect. 2. *The feare of the number of evill spirits, and the remedy of it.*

Thy feares are increased with their number; they are as many as powerfull: One Demoniack was possessed with a Legion: How many Legions then shall we thinke there are to tempt those millions of men, which live upon the face of the earth, whereof no one is free from their continuall solicitations to evill? That holy man, whom our counterfeit Hermits would pretend to imitate in the vision of his retiredneſſe, ſaw the aire full of them,

them, and of their snares for mankinde; and were our eies as cleare as his, we might perhaps meet with the same prospect: but be not dismay'd, my son: Couldst thou borrow the eyes of the servant of an holier Master, thou shouldst see that there are more with us, than they that are against us: Thou shouldst see the blessed Angels of God, pitching their Tents abot thee, as the more powerfull, vigilant, constant guardians of thy soule: Lo, these are those valiant ones, which *stand about thy Bed; They all hold swords, being expert in War; every one hath his Sword upon his thigh, because of feare in the night*: Feare not therefore, but make the Lord, even the most High, thy Habitation: *There shall no evill befall thee, neither shall any Plague come nigh thy dwelling: For he shall give his Angels charge over thee to keepe thee in all thy*

2 Kin. 6. 16

Can. 3. 7, 8.

Psal. 91. 9. Ver. 10.

Verse 11.

Verse 12.

waies. They shall beare thee up in their hands, lest thou dash thy foot against a stone; yea, (and besides this life indempnity) Thou shalt tread upon the Lyon, and Adder: the young Lyon, and the Dragon, shalt thou trample under feet. In seculat enmity, true valour may be oppressed, will not easily be daunted with multitude: I will not be afraid of ten thousand, (saith David) they came about me like Bees, but in the name of the Lord will I destroy them: It was a brave resolution in that Generall, who when one of his souldiers could tell him, that the cloud of Persian Arrows (shot at them) darkned the Sunne; Bee of good cheere (said he) wee shall fight in the shade: Answerable whereunto was that Heroicall determination of Luther, who (after his engagements) against all threats, and dissuasions, would goe into the City of

Ver. 13.

Psa. 3. 6.

Psa. 118. 12

Worms,

Wormes, though there were as many Devils in it, as Tiles upon their houses: and why should not wee imitate this confidence? What if there were as many Devils in the aire, as there are spires of grasse on the earth? *God is our refuge and strength, a very present help in trouble; therefore will we not feare, though the earth be removed; though the mountaines bee carried into the midst of the Sea. Behold, God is our Salvation, wee will trust, and not be afraid: For the Lord Jehovah is our strength and our song, hee also is become our salvation. Let God arise, and let his enemies be scattered: let them also that hate him flee before him. Like as the smoke vanisheth, so shalt thou drive them away.* Psa. 46. 1, 2 Isa. 12. 2. Psa. 68. 1, 2.

Sect. 3. *The malice of the evill spirits, and our feares thereof remedied.*

But oh the malice of those infernall spirits implacable, and deadly; whose trade is temptation, and accusation;

whose delight is torment; whose musick is shreeks, and howlings, and groanes, and gnashing; and whose maine drift is no lesse then the eternall death, and damnation of miserable mankinde! Why should wee, my son, expect other from him, who is professedly the manslayer from the beginning? that carries nothing but destruction both in his name and nature? That goes about continually like a roaring Lyon seeking whom he may devour? Surely, this malignity is restlesse, neither will take up with any thing on this side hell. But comfort thy self in this, that in spight of all the malice of Hell, thou art safe? Doest thou not know that there stands by thee the victorious Lyon of the Tribe of *Judah*, whom that infernall Ravener dare not looke in the face? Dost thou not remember, that when the Sentence was pronounced of eter-

eternall enmity, between the seed of the VVoman, and the seed of this Serpent, it was with this doome, *It shall bruise thy Head, and thou shalt bruise his Heele*: Loe, a bruise of a mans heele is farre from the heart: but a bruise of the Serpents head is mortall, there his sting, there his life lies: Neither did the seed of the woman (Christ Jesus) this for himselfe (who was infinitely above all the power and malice of the Devill) but for us the impotent and sinfull seed of man: *The God of peace shall bruise Satan under your feet*, saith the blessed Apostle: *Under your feet*; not under his own only; of whom God the Father had long before said, *Sit thou on my right hand, till I make thine enemies thy foot stool*. Yea, what do I speake of the future? Already is this great work done; already is this great worke atchieved: For *the Lord of life*, ha-

Gen 3.15.

Rom 16.20

Psa.110.1.

Col.2.15. *having spoyled principalities and powers, hath made a shew of them openly, triumphing over them in his Crosse.* Loe all the powers of hell were drag'd after this glorious Conqueror, when he was advanced upon that triumphant Chariot. Look therefore, my son, upon these hellish forces, as already vanquished: and know that *in all things wee are more then Conquerours through him that loved us.* Only doe thou by the power of thy faith, apply unto thy selfe this great worke, that thy victorious Saviour hath done for the Salvation of all the world of Beleevers.

Rom.8 37.

Sect.4. *The great subtilty of evill spirits, and the remedy of the feare of it.*

Power without malice were harmelesse; and malice without power were impotent: but when both are combined together, they are dreadfull. But, whereas malice hath two waies to execute mischiefe, either force, or fraud, the malice of Sathan prevailes more by

by this latter; so as the subtilty of these malignant spirits is more pernicious than their power: In regard of his powe he is a Lion, in regard of his subtilty, he is a Serpent, yea, that old Serpent, whose craft must needs be marvellously encreased by the age and experience of so many thousand yeares. So much the more carefull ought we to be, my son, *Lest Satan should get an advantage of us*: This is that he seekes; and if our spiritual wisdome and circumspection be not the more, will be sure to find. It is a great word, and too high for us, which the Apostle speakes; *For we are not ignorant of Satans devices*. Alas, he hath a thousand stratagems, that our weake simplicity is never able to reach unto: The wisest of us knows not the deceitfulness of his own heart, much lesse can he dive into the plots of hell that are against us. VVee

Gen. 3. 1. Rev. 12. 9. Rev. 20. 2.

2 Cor. 2. 11

2 Cor. 2. 11

heare, and are fore-warned of
Eph. 6. 11. the wiles of the Devill: But what his speciall machinations
Luk 16.8. are, how can we know, much leſſe prevent? Even *the children of this world* (ſaith our Saviour) *are in their generetion wiſer then the children of light*: how much more crafty is their Father from whom their cunning is derived? Be as meane as thou wilt, my ſon, in thine owne eyes; ſay with *Agur* the
Pro. 30. 2. ſon of *Jakeh*, *Surely, I am more brutiſh then any man, and have not the underſtanding of a*
Verſ. 3. *man: I neither learned wiſdome, nor have the knowledge of the holy.* But whatever thou art in thy ſelfe, know what thou art, or mayeſt bee in thy God: Conſider what the man after Gods owne heart ſticks
Pſ. 119. 98. not to profeſſe; *Thou, through thy Commandments, haſt made me wiſer then mine enemies; for thou art ever with mee*: Loe, the ſpirit of wiſdome is ours; and

and hee who is the eternall VViſdome of the Father, is made unto us wiſdome, as well as righteouſneſſe: And he who over-rules hell, hath ſaid, *The gates of hell ſhall not prevaile againſt his Church*: VVhat are the gates of hell, but the deep plots and conſultations of thoſe infernall powers? The Serpent is the known emblem of ſubtilty: the Serpents of the Ægyptian Sorcerers, were all devoured by *Moſes* his Serpent: wherefore: But to ſhew us, that all the crafty counſels and machinations of helliſh projectors, are eaſily deſtroyed by the power and wiſdome of the Almighty: when all was done, it was the rod of God that ſwallowed them all, and was yet ſtill it ſelfe when they were vanquiſhed: So as that whereby Satan thought to have won moſt honour to himſelfe, ended in his ſhame and loſſe.

Deu. 34. 9. Eph. 1. 17. 1 Cor 1. 30

VVhat

What an infinite advantage did the powers of darkneſſe thinke to have made, in drawing our firſt Parents (by their ſubtill ſuggeſtions) into ſin and thereby into perdition, as imagining either mankinde ſhall not bee, or ſhall be ours? the incomprehenſible wiſdome and mercy of our God diſappointed their hopes; and took occaſion by mans fall, to raiſe him up to a greater glory: and ſo ordered it, that the Serpents nibling at the heele coſt him the breaking of his head. What trophees did that wicked ſpirit thinke to erect upon the ruines of miſerable *Job*? and how was he baffled by the patience of that Saint? And how was that Saint doubled both in his eſtate and honour, by his conquering patience? How confidently did the ſubtilty of hell ſay concerning the Sonne of God exhibited in the fleſh, *This is the Heire, come, let us*

Mat 21.38. *kill*

kill him, and the inheritance shall be ours? How sure work did they think they had made, when they saw him, through their subtle procurement, nailed to the Crosse, and dying upon that tree of shame and curse; when they saw him laid dead under a sealed and guarded Grave-stone? And now, behold even now begins their Confusion, and his Triumph; now doth the Lord of Life begin to trample upon Death and Hell: and to perfect his owne glory, and mans redemption by his most glorious Resurrection. And as it was with the Head, so it is with the members: when Satan hath done his worst, they are holier upon their sins, and happier by their miscarriages; God finds out a way to improve their evils to advantage, and teaches them of these Vipers to make soveraigne Treacles, and safe and powerfull Tro-

Mar. 12. 7. Luk. 20. 14.

Trochiſces. Shortly, the temptations of Satan ſent out from his power, malice, ſubtilty, are no other then fiery darts, for their ſuddenneſſe, impetuoſity, penetration: If wee can but hold out the ſhield of faith before us, they ſhall not bee quenched onely, but retorted into the face of him that ſends them; and we ſhall with the choſen veſſell find and proſeſs, that *in all things we are more than conquerours, through him that loved us*; and in a bold defiance of all the powers of darkneſſe, ſhall ſay, *I am perſwaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come; nor height, nor depth nor any other creature, ſhall bee able to ſeperate us from the love of God, which is in Chriſt Jeſus our Lord.* To whom be all honour, glory, praiſe, power, and dominion, now and for evermore.

Eph. 6. 16.

Rom 8 37

Rom. 8. 38

The

The Universall Receit for all maladies.

THese are, my son, speciall compositions of wholsome Receits for the severall Maladies of thy soule: wherein it shall bee my happinesse to have suggested unto thee such thoughts as may any whit availe to the alleviation of thy sorrows. But, there is an universall Remedy, which a skilfuller Physitian hath ordained for all thy grievances: and I from his hand earnestly recommend to thee: *Is any among you afflicted? let him pray.* Loe here the great and soveraigne *Panpharmacum* of the distressed soule, which is able Jam 5 13.

able to give ease to all the fore-mentioned complaints.

Iam.5.14. Art thou cast downe upon thy sick bed? Call for the Elders of the Church, and let them pray. This was *Hezekiah's* receit, when hee was sicke unto death; *Hee turned his face to the wall and prayed.*

2 King.20. 1,2.

Psal.6.2. This was *Davids* receit; *Have mercy on mee, O Lord, for I am weake; O Lord heale me, for my bones are vexed.* Take therefore the counsell of the wise man; *My sonne, in thy sicknesse be not negligent, but pray unto the Lord and he will make thee whole.*

Eccl.38.9.

Art thou soule sick? Pray, So did holy *David*; *The sorrows of hell compassed me about and the snares of death prevented me: In my distresse I called upon the Lord and cried unto my God.*

Psal.18.5,6

Psa.116.3,4

Art thou infested with importunate temptations? Pray, So did Saint *Paul*, when the messen-

messenger of Satan was sent to buffet him; *Thrice I besought the Lord that it might depart from me.* So did *David*; *Whiles I suffer thy terrours, I am distracted; thy fierce wrath goeth over me; But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.* 2 Cor. 12. 8. Psa. 88. 15, 16. Verse 13.

Art thou discheartned with the weakneſſe of grace? Pray. So did *David*, *I am feeble, and sore broken, I have roared by reason of the disquietnesse of my heart: Lord, all my desire is before thee.* Psa. 38. 8, 9

Art thou afflicted with the slanders of evill tongues? Pray. So did *David*; *The mouth of the wicked, and the mouth of the deceitfull are opened against mee: they have spoken against me with a lying tongue: Hold not thy peace, O God of my praise.* Psal. 109. 2. Vers. 1.

Art thou grieved or affrighted with the Publike Calamities

lamities of war, Famine, Pestilence? Pray: So good *Jehosaphat* presseth God with his gracious promise made to *Solomon*: *If when evill commeth upon us, as the sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, and cry unto thee in our affliction, then thou wilt heare and help*: and shuts up his zealous supplication with, *Neither know we what to do, but our eyes are upon thee.*

2 Chro. 7. 13, 14, 15. 2 Chr. 20. 9, 12.

Art thou afflicted with the loss of friends? Pray, and have recourse to thy God, as *Ezekiah*, when *Peletiah*, the Sonne of *Benaiah* died: *Then fell I downe upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel.*

Eze. 11.13

Art thou distressed with poverty? Pray, So did *David*: *I am poore and needy, and my heart is wounded within me.*

Ps 109. 22, 25, 26.

I

I became also a reproach to them, when they that looked upon mee, shaked their heads: Helpe mee, O Lord my God; O save mee according to thy mercy.

Art thou imprisoned? Pray, so did *Ionah*, when he was shut up within the living wals of the Whale; *I cried by reason of my affliction unto the Lord*; so did *Asaph*: *Let the sighing of the prisoner come before thee, according to the greatnesse of thy power preserve thou them that are appointed to die.* Jona. 2. 1, 2. Psal. 78. 11.

Art thou driven from thy Countrey? pray; This is the remedy prescribed by *Solomon*, in his supplication to God; *If thy people bee carried away into a Land far off, or neare: yet if they bethinke themselves in the Land whither they are carried and turne, and pray to thee in the Land of their Captivity. If they returne to thee with all their hearts, and* 2 Chr. 6. 36, 37, 38, 39.

pray

Pray toward the Land which thou gavest to their fore-Fathers, &c. then heare thou from heaven their Prayer, and their supplication.

Art thou bereaved of thy bodily senses? Make thy addresse to him that said, *Who hath made mans mouth, or who maketh the dumbe, and the deaf, or the seeing, or the blind? have not I the Lord?* Cry aloud to him with *Bartimeus*, *Lord, that I may receive my sight*: And if thou be hopelesse of thine outward sight, yet pray with the Psalmist, *O Lord open thou mine eyes, that I may see the wondrous things of thy Law.*

Exod. 4. 11

Mat. 10. 47, 51.

Psa. 119. 18

Art thou afflicted with sterility? Pray; so did *Isaac*, so did *Hannah*; she was in bitternesse of soule, and prayed unto the Lord, and wept sore, and received a gracious answer.

Gen. 25. 21
1 Sam. 1. 10
1 Sam. 2. 21

Art thou troubled and weakned with want of rest? pray:

pray: so did *Asaph*, *I complained, and my spirit was overwelmed. Thou holdest mine eyes waking, I am so troubled that I cannot speake: I cried to God with my voice, unto God with my voice, and he gave eare unto me.* Psa.77.3. Vers.4. Verse 1.

Dost thou droope under the grievances of old age? Pray, so did *David*, *O cast me not off in the time of old age, forsake me not when my strength faileth. O God thou hast taught me from my youth: Now also when I am old, and gray headed, O God forsake me not.* Psal.71.9. Ver. 17,18

Art thou troubled and dismayed with the fears of death? Pray: so did *David*, *My soule is full of troubles, and my life draweth nigh unto the grave? I am counted with them that goe downe into the pit, I am as a man that hath no strength. Free among'st the dead, thou hast laid me in the lowest pit, in darkness, in the deepe: But unto thee have* Psal.88.3. Verse 4. Verse 5. Verse.6. Verse 13.

I cried, O Lord, and in the morning shall my prayer prevent thee.

Doſt thou tremble at the thought of Judgement? So did the man after Gods owne heart; *My flesh trembleth for feare of thee, and I am afraid of thy judgements*; Look up with *Jeremiah*, and say unto thy Saviour, *O Lord thou hast pleaded the causes of my soule, thou hast redeemed my life: O Lord judge thou my cause.*

Pſ. 119. 120

Lam. 3. 58, 59.

Laſtly, art thou afraid of the power, malice, ſubtilty of thy ſpirituall enemies? Pray, So did *David*; *Deliver me from mine enemies, O my God, defend me from them that riſe up againſt me*; *O hide mee from the ſecret counſel of the wicked, Conſider mine enemies for they are many, and they hate me with cruell hatred: O keep my ſoule, and deliver me*: So did S. *Paul* pray that he might bee freed from the meſſenger of Satan, whoſe

Pſa. 59. 1.

Pſa. 25. 19, 20.

2 Cor. 12.

whose buffets he felt, and was answered with, *My grace is sufficient for thee*; So he sues for all Gods Saints, *May the God of peace tread downe Satan under your feet shortly.* Rom. 16. 19

Shortly, whatever evill it be that presseth thy soule, have speedy recourse to the Throne of Grace; poure out thy heart into the ears of the Father of all mercies, and God of all comfort, and be sure, if not of redresse, yet of ease: We have his word for it, that cannot faile us; *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie mee:* 2 Cor. 1. 3. Ps. 50. 15.

Fashionable suppliants may talk to God; but be confident, hee that can truly pray, can never be truly miserable: Of our selves we lye open to all evils; our rescue is from above; and what entercourse have wee with heaven but by our prayers? Our prayers are they that can deliver us from dangers, avert

avert judgements, prevent mischiefes, procure blessings: that can obtain pardon for our sins, furnish us with strength against temptations, mitigate the extremity of our sufferings, sustaine our infirmities, raise up our dejectednesse, increase our graces, abate our corruptions, sanctifie all good things to us, sweeten the bitternesse of our afflictions, open the windowes of heaven, shut up the bars of death, vanquish the powers of hell. Pray, and be both safe, and happy.

FINIS.

XUM